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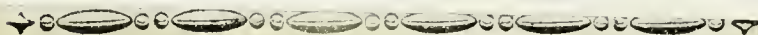
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Lectures on the
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LECTURES

ON THE

DISPENSATIONS OF GOD WITH ADAM,

BY RALPH WARDLE,

OF THATCHAM, BERKS.

THIRD EDITION,

REVISED, CORRECTED, AND ENLARGED.

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PREFACE.

ALTHOUGH the book is small which is here presented to the public, yet it is proper that the Author should conform to the practice which custom has made a law, and submit to his readers a prefatory remark or two.

The following Lectures, the ground work of them at least, were first delivered to the author's congregation, without the least intention, however, at the time, to publish. They have since been carefully revised and considerably enlarged—it is hoped improved.

And though the following discourses were not hastily nor negligently composed, yet not daring to trust his own heart, or rely on his own judgment, the author thought it proper to put his manuscript into the hand of a candid and intelligent friend for examination, but for whose favourable opinion of

the work, it is likely the intention of laying these Lectures before the Public would have been entirely abandoned.

As this is his first attempt at doing good in this way, the author cannot but be aware that (small as it is) many faults may be detected in his book. Respecting these, he can only say, they are not the consequences of negligence :—the sentiments advanced in the following pages have been maturely considered, and the work repeatedly and earnestly presented to God, by prayer, for his assistance and blessing.

The author cannot conclude these remarks without presenting his thanks to those esteemed friends who kindly encourage this publication : entreating them to grant one more favor, namely, to beseech God for his blessing on this humble effort, that it may lessen the quantity of sin, advance the knowledge of of Divine truth, and promote the practice of true piety.

R. WARDLE.

Thatcham, 1832.

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LECTURE I.

The Creation of Man.

GEN. v. 1, 2, informs us that “In the day that God created man,” (in which term are included both Adam and Eve) “male and female created he them; and blessed them, and called their name Adam, the day when they were created.” My text is Adam: the name given by their Almighty Creator, to our first parents, more usually appropriated in the Scriptures to the first man. This term Adam likewise signifies earth; it was therefore a very suitable name for man, who was “formed of the dust of the ground.” There are, it is true, learned men who derive this name from a Hebrew word of a different signification, and who tell us that the first man was therefore called Adam, because he was created in the image of God; the phraseology however of Gen. ii. 7, seems decisive in favour of the interpretation we have adopted. But it is not particularly with the derivation of the word we have to do on the present occasion, the text being chosen with a view in a few plain discourses, to consider certain peculiarly important and interesting dispensations of the Almighty with the first man, and

with ourselves considered in him. Such is my design. How far success may crown the attempt rightly to discuss the subjects which lie before us, I know not, but certain I am, that the design itself will be approved by all who are competent judges of such matters, and who know how desirable it is that christian instruction should be afforded on a scale sufficiently extensive to embrace whatever it has pleased the most wise and blessed God to reveal. Moreover it is to be hoped, that none of us need to be informed, although, possibly, some may require to be reminded, that wilful ignorance of God's ways to man (as implying a want of due regard for himself) is a sin. Hence we read Psalm xxviii. 5.—“Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.”† On the other hand, to acquaint ourselves with God and his dispensations, is represented in the Holy Scriptures as commendable, thus Psa. cxi. 2. “The works of the Lord are great, sought out of all them that have pleasure therein.” Those persons therefore, and they are oft to be met with, are clearly in the wrong, who would have ministers pass over no inconsiderable portion of revealed truth, and dwell almost entirely on subjects which, however important, were never intended to supplant others, still less to be made to encourage mental indolence, or feelings, possibly, of a still more objectionable character. In a word, our duty it is, and the rather if we love and fear God, reverentially to endeavour

† Job xxxiv. 27. Isa. v. 12.

to acquaint ourselves with him, and with the whole of his ways ; in the devout study of which, it is not less my delight than my duty to assist you, by endeavouring to unfold, as far as my ability and means permit, the wonderful ways of God recorded in the sacred volume. God help us, therefore, that with suitable affections and intentions, and with all lowliness of mind, we may address ourselves to the important objects, to which, from the text, your attention will be directed. And, as will hereafter be evinced, we must all be aware that there are special reasons why we should consider with deepest interest, God's dispensations towards our first parents.

Our first subject is the creation of man.

On this, considered in respect of not a few of its bearings, solemn theme, we read, Gen, i. 26. "And God," after he had prepared a delightful habitation for his intended creature, said, "Let us make man." It is true it is to the work of redemption we are to look for a full disclosure of the doctrine of the Trinity and the perfections of God, yet, as in the creation of the world, so especially in the creation of man, it pleased him to give an intimation of that doctrine sufficiently intelligible to be understood by those, at least, who have together with the Holy Scriptures in their possession a ready mind to submit to the dictates of inspired and eternal truth.

Do not these expressions, "Let *us* make man in *our* image, after *our* likeness," contain an intimation

of the doctrine of the Trinity, or that there is a plurality of persons in the divine essence?

This interpretation is strengthened by the fact, that they who disapprove of it, are unable either to supply us with a better, or satisfactorily to account for God's appropriating plural words to himself, which he often does.* With reference to the pas-

*The Hebrew word, אֱלֹהִים (*Aleim* or *Eloim*) usually rendered God, is plural. On this point the learned Parkhurst, page 19 of his Hebrew Lexicon, observes—"Let those who have any doubt whether Aleim (or Eloim) when meaning the true God, is plural or not, consult the following passages; where they will find it joined with adjectives, pronouns, and verbs plural.—Gen. i. 26; iii. 22. xi. 7; xx. 13; xxi. 53; xxxv. 7.—Deut. iv. 7; v. 23, or 26.—Josh. xx. 19.—1 Sam. iv. 8.—2 Sam. vii. 23.—Psa. lviii. 12.—Isa. vi. 8.—Jer. x. 10; 'xxiii. 36.—See also Prov. ix. 10; xxx. 3.—Psa. cxlix. 2.—Eccles. v. 7, xii. 1.—Job. v. 1.—Isa. vi. 3; and liv. 5.—Hos. xi. 12; or xii. 1.—Mal. i. 6.—Dan. vii. 18; xxii. 25."—The reader will not, perhaps, be displeased, if to the above we add a quotation from the famous Witsius, who observes—"It cannot certainly be without design, that the Scripture, when speaking of man's Creator, so often uses the plural number :—as Isa. liv. 5.—thy husbands, thy makers.—Psa. cxlix. 2—Let Israel rejoice in his makers. Nay, requires man to attend to this, and engrave it on his mind—Eccles. xii. 1—Remember thy Creators. It is criminal when man neglects it ; and says not Job, xxxv. 10—Where is God my makers. Which phrases, unless referred to a Trinity or persons, might appear to be dangerous. Especially when we consider that the oracles of truth were first committed to a people remarkably prone to idolatry.— See also Gen. iii. 22, and xi. 7.

sages where such terms occur, and many others of various kinds, the doctrine of the Trinity may be called ‘the key of knowledge,’ for like certain other revealed truths, it is necessary to be admitted in order to understand the Holy Scriptures. For this reason, they who deny it, take away ‘the key of knowledge.’ They take away too, as far as they can, the foundation of a sinner’s hope. For the doctrine of the Trinity as including the Deity of Christ and the personality of the Holy Spirit, is the most important doctrine of Christianity—it is the foundation of revealed religion, it is the keystone of the arch of truth—in a word—rightly understood, it is ‘an anchor to the soul both sure and stedfast,’ which will prevent it from being dashed against any rock of essential error. To answer, however, to these commendatory representations, the doctrine of the Trinity must be admitted, not merely in the abstract, nor from faith in human creeds—nor discerned merely in the light of reason, acting candidly on revelation: but it must be spiritually apprehended, and as it were experienced by being taken in connection with the works each of the Divine persons perform in the economy of redemption; and by our being taught by the Holy Spirit to understand these works in a Scriptural and saving way.

As if when man was to be created the persons of the sacred Trinity had held a solemn consultation, it is here said—‘Let us make man;’ and it is only respecting the creation of man that this re-

markable form of speech is adopted, implying, it has been said, 'that man was the most excellent creature of all this visible world, and the masterpiece of God's workmanship.' How elegantly does the Psalmist speak of man—of man both as created and as redeemed. 'Thou hast made him a little'—only a little, 'lower than the angels, and hast crowned him with glory and honour.' Man forms the connecting link between the angelic and the material world. 'Man,' says Doctor Bates, 'is the abridgment of the universe, allied to the angels in his soul, and to material things in his body, and capable of the happiness of both. By his internal faculties enjoying the felicity of the intellectual, and by his external powers tasting the pleasures of the sensitive world.' Representations these of man calculated to inspire him—not with a carnal, but a becoming—with a holy and salutary self-respect.

Besides the excellence of man, in his animal and intellectual natures and moral constitution, are there any other probable reasons why his creation was accompanied with this mark of distinction, 'Let us make man?' To say the least, whether other reasons were intended or not, this mark of distinction is calculated to suggest various things respecting man, to which it very emphatically applies. In many of its bearings and consequences, the creation of man was a much more important event than that of angels: for ere time began, a covenant of grace was entered into between the

persons of the sacred Trinity, for the redemption of man. It was in the nature of man that the Son of God was to make his appearance upon earth, and here (O wonderful sight! O most welcome visitant! more welcome than is the abating tempest and the first peep of day to the mariner) here to live, to suffer, and to die. It was in the hearts of chosen sinners, that the Spirit of the Lord was to become the author of a new creation. And to such as should be the subjects of it, angels were to become ministering spirits. Man was to be the principal means of making known and glorifying God. And finally, it was by sinners from among mankind that God, so wonderful are his councils, intended to people the mansions of glory, and more than fill up the vacancies occasioned by the apostacy of the angels who kept not their first estate. Now, if these things be considered, you will not wonder, that an indication of peculiar deliberation should have been connected with an event of such unutterable importance, an event pregnant with consequences of such solemnity and magnitude. For should it be said these remarks apply rather to the redemption than to the creation of man; admitting that;—we answer, man could not have been redeemed had he not been created; and all the consequences involved in man's creation were present to the divine mind when it was said—‘Let us make man.’

What is true of the preacher himself, is, he supposes, likewise applicable to most of his hearers;—

when he was born no pealing bells were rung—no thundering cannons were fired; and, except within the walls of the humble habitation where he first drew the vital air, there were no rejoicings at his birth. But had he been born to titles or estates, then, as indicative of his being a person of consequence, his birth would have been attended by many a mark of distinction. So God to signify that the creation of man was an event of unutterable moment, put this mark of distinction upon it—‘Let us make man.’ And here let me remind you, that the birth of every human being, because accountable and immortal, is an event of moment beyond the utmost stretch of thought at present to conceive, although it is an event which is usually passed over as a trifling, every-day occurrence. But if you will be persuaded to consider that every son and daughter of Adam will live for ever—live for ever in bliss or woe—in happiness or in misery unspeakable in degree, as well as eternal in duration, you will be convinced, that all the most magnificent events which history records, or even the creation of worlds innumerable, are trifles beyond expression when compared with the birth of only one such immortal being. Oh, to be such a being, and born in sin, how serious, and how affecting!

Moreover, concerning the creation of man, we read Gen. ii. 7, ‘And the Lord God formed man of the dust of the ground.’ Thus, with respect to his body, Adam was formed of the dust of the ground, as the apostle says, when shewing the pre-eminence

of Christ, the second Adam, over the first, as it respects that final state of glory to which he exalts his redeemed, 'The first man is of the earth,—earthy.' A representation this, which ought to inspire the heart of a redeemed sinner with joy and gratitude, inasmuch as it assures him that by the merit and power of the second Adam, 'who was made a quickening spirit, and is the Lord from heaven'—he shall ere long have a body superior to that which Adam possessed by creation. 1 Cor. xv. 42—54.

Was Adam formed of the dust of the ground? this should humble proud sinners. For it is a humbling consideration, that, as to our mortal frame, we can boast of no higher origin than our common parent. The beggar and the monarch are made of the same mean materials—of the same dust as creeping things, and beasts of the earth, for of it they were created as well as man. Gen. i. 24. Let not beings then, who, in an essential part of their nature, have one common original with the meanest reptile, pride themselves on the ground of their origin; nor let us forget, that whatever be our family, our personal comeliness, or strength, or stature, our pedigree can be as infallibly ascertained, as it can be soon told—we are of the dust, of the same dust as the most despicable of creatures.

Again, let me remind you we are sinners, and dying creatures, and therefore the consideration of our common origin, should remind us of our common grave—'dust thou art, and to dust shalt

thou return,' is language which at least ought to make each careless sinner thoughtful, and induce him to ask himself—where, when my body is in the grave, will my soul be if I continue Christless and prayerless, as I am at present? knowing, as we must needs do, that the whole of us cannot die,—that our souls will be living, while weeping relatives are conducting our bodies to the grave—living while the words you have so often heard are pronounced, 'dust to dust, ashes to ashes, earth to earth.' Attend to the next sentence in the solemn ritual, 'in sure and certain hope of a blessed resurrection to eternal life.' Dying in our present state, over the graves of how many of us might the confidence of future happiness here expressed be consistently uttered? A question this, as serious as the grave, and which should induce us all, most anxiously, and without farther delay, to enquire into the present state of our spiritual concerns, remembering what is written, 'Blessed are the dead, that die in the Lord,' remembering likewise, that they only are blessed. Once more :—was man formed out of the dust of the ground? Who then can sufficiently admire the skill of the architect? What wondrous power and wisdom are here displayed! First, out of nothing, to create the material. Then, of such material, and of clay of the same lump, to form such an almost infinite variety of vessels. And last, but not least, of the same dust to form such a vessel to honour as man. For what a little world of wonders is the human body, in which such divine intelligence in inventing the plan,

and such matchless skill and power in its execution are expressed, as might well make the Psalmist, with devout admiration exclaim, 'I am fearfully and wonderfully made.'

Wonderfully indeed! This must appear to all who pay the least attention to the subject, for many excellencies of the human frame lie within the comprehension of the weakest capacities, and are perpetually exposed to the observation of all. We need not the help of the anatomist to learn how admirably adapted the members of our body are to perform the offices, for which they were created. As the eyes for seeing—the eye-lids for their preservation—the skull for the defence of the brain—the ear for hearing—the tongue for speaking—the wind-pipe or trachea for the formation of sound, and intromission of air—the vertebræ of the neck for bending, and otherwise moving the head. What a wonderful chain of joints is the spine, or back bone. A great philosopher observes, that, 'contrary to all chains made by art, it unites as is required, firmness with flexibility—it is firm to support the erect position of the body—flexible, to allow of the bending of the trunk in all degrees of curvature.'

No man can consider either his hands or his feet without being struck with their admirable fitness for their respective offices. The muscles with their tendons, the sinews and the joints, are the instruments of motion, and, it is most interesting to consider, with what ease and perfection they perform

this important service. So perfectly, that by a simple act of our will, all kinds of motion are performed. It is wonderful with what ease we can stand or balance ourselves, seeing that our feet, the pedestals of this moving statue, are but small : with what facility we rise up, or lie down, walk, run, leap, move backwards or forwards, and all these and many more movements, so far as any consciousness of ours is concerned, are performed by simply willing or choosing that they shall be performed ; no interposition of any other agency of our own being required in any of these diversified positions : a fact this, the more to be noticed, because common sense would suggest that even the least alteration in the position of our bodies, requires a corresponding alteration in the instruments by which it is produced : a corresponding movement in the organs of motion as truly mechanical, as it is truly wonderful. On the subject of muscular motion, the learned Archdeacon Paley, in his admirable work called "Natural Theology," has the following observations, which will illustrate much better than any thing I can state, the remark just made respecting changes of bodily position, as calling into action a corresponding and admirable movement in the organs of motion ; his remarks are these : The ejaculations can never be too often repeated. "How many things must go right for us to be an hour at ease ! How many more to be vigorous and active ! Yet vigour and activity are, in a vast plurality of instances, pre-

served in human bodies, notwithstanding that they depend upon so great a number of instruments of motion; and, notwithstanding that the defect or disorder sometimes of a very small instrument—of a single pair, for instance, out of the four hundred and forty-six muscles which are employed, may be attended with grievous inconveniency.” There is piety and good sense in the following observations taken out of the Religious Philosopher, “With much compassion,” says this writer, “as well as astonishment at the goodness of our loving Creator, have I considered the sad state of a certain gentleman, who, as to the rest, was in pretty good health, but only wanted the use of those two little muscles that serve to lift up the eyelids and so had almost lost his sight; being forced, as long as that defect lasted, to push up his eyelids every moment with his own hands! In general we may remark; how little those who enjoy the perfect use of their organs know the comprehensiveness of the blessing, the variety of the obligation. They perceive a result, but they think little of the multitude of concurrences and rectitudes which go to form it.”

It should here be observed, respecting the eyelids, that the defect above mentioned, in what may be called the hinges of these inimitable shutters, is an affliction of very rare occurrence: and when, in addition to this, we consider how perfectly and successfully they perform their important office, the eyelids may be selected as a peculiarly appropriate exemplification of the subject under con-

sideration, viz.:—the adaption of the members of the body in general, and of the organs of motion in particular, to perform their several offices. As a further proof of this, the member which the apostle James, for evident reasons, calls ‘an unruly member,’ must by no means be passed over in silence. On this point the reader is referred to article A, in the appendix.

2.—In the human frame, we see an admirable union of strength and beauty, united with a due regard to convenience and comeliness in respect of bulk. These are qualities of the human body not undeserving of notice. Indeed, there is nothing unworthy attention, in which may be discerned the overruling providence of God. To me, it appears a wise and merciful arrangement of the Divine Being, that the ordinary strength of man is what it is, and neither more or less: that the strength of the hand, for example, should be so considerable, and yet be possessed without offence to comeliness or convenience, either as to size or shape, is surely not undeserving the brief notice here bestowed upon it: nor as it has pleased God, in respect of their beauty, to give us bodies suitable to the rank we occupy in the scale of being, should we fail to recognize his hand in it. For, although it is unquestionable that the body has suffered by the fall in respect of beauty, similarly with the soul by the same cause; yet, as to creation in general, sin has left to man’s bodily frame much that bespeaks the dignity and beauty of his original state. For mark his erect

posture, which seems like the star on the breast of nobility, or like the diadem which oft oppresses the brow it adorns, to point out man as the lord of this lower world : mark his countenance and his eye, both beaming with that intelligence and immortality which his speech scarcely less distinctly than his mental powers proclaims. In short, the human head covered as it is with a covering wove in nature's inimitable loom, may, I think, be fitly compared to the ornamental finish of the stately columns which support the dome of some ancient pile, whose exact and elegant proportions would but inadequately represent the still more elegant symmetry of the human frame ; in which, moreover, that it might be perfect through the comeliness which God has put upon it, we see the most agreeable variety, both in respect of countenance, complexion, shape, and size. What then must have been its beauty when first created ? Was it not like Zion, "the perfection of beauty," so divinely perfect, that it would not have been an unsuitable residence even for an angel ?

3.—And especially should we consider, that, as the works of God in general, so the human frame in particular abounds with the clearest indications of its being not the work of chance, but of design and contrivance—the work of an infinitely intelligent and Almighty Creator ! And this is true, not only of the bodies of Adam and Eve, but of our own, in every part of which, except a man have the disease of atheism, it is impossible not to discover contri-

vance and design ; nay, effects produced by ways, causes, and combinations so wonderful, as to evince, as we said, infinite skill and power. Is it, for example, we might ask, the work of chance or design, that the human skull, whose office is to defend that vital organ, the brain, is (to resist violence) ever hard and convex, and yet lined with a soft membrane to fit it for its contents ? Is there no benevolent care nor design cognizable in the eyebrows, or in the hair, planted with such inimitable skill along their ridges ? Have the ribs their strength and curvature, and are they placed where they are by chance ? Is it by chance that the nails are placed at the extremities of the toes and fingers ? or that the bones should possess the quality of knitting together again so firmly, that when broken and properly set, they become as strong as ever ? And surely, that the laws of nature, in respect of the human frame, should operate with such regularity, ought to be regarded as a singular proof of a superintending providence. For on what other principle can we rationally account for the several members of the body being constantly and universally fixed in the same place, and that the very place where they ought to be ? Nor can I see, except on the same principle, as Mr. Addison remarks, how we can account for the fact, that the number of males and females should be so nicely adjusted, that the number of males appears to be just sufficiently larger to make up the diminution to which they are liable by war and other causes. And here it may

be enquired, whether the distinction in the sexes does not evince that the body is, as really as the soul, the workmanship of God. Such reflections as these I must leave you to pursue, judging you would be better pleased, were we further to illustrate the point before us by a few more quotations from Paley's Evidences; for which, see appendix, article B.—And to bring our remarks on the creation of the corporeal part of Adam to a close, I hasten to remind you,

4thly.—That whatever in respect of beauty or otherwise, might have been the perfection of the body in its primitive state, it was a perfection the more wonderful; because, had it not been for sin, it would have continued for ever. What an admirable frame then was Adam's! as immortal as his soul—a piece of divine mechanism which, but for sin, would never have needed any other repairs than what food and sleep would have efficiently and perpetually afforded: with these remedies it would have bid defiance to disease, decay, deformity, and death. Adam's body was therefore especially a wonderful structure! And yet, it is reasonable to suppose, it was formed by a word in the twinkling of an eye; and formed too, out of nothing but dust. Even as the apostle speaks, when referring to the rebuilding and glorifying of the bodies of the just at the last day, by the same Divine Architect, the eternal Word, “without whom, was not any thing made that was made.” But what saith the Apostle? “We shall not all sleep, but we shall all be changed—in

a moment—in the twinkling of an eye, at the last trump.” Well might it be said of Jesus, “his name shall be called Wonderful.” For what amazing power—power that will fill many, and that, in different senses, with amazement, is implied in what the Apostle on the same subject, the resurrection of believers, says in another place: “the Saviour shall change our vile bodies, and fashion them like unto his glorious body, according to the working whereby he is able even to subdue all things to himself.” O glorious power! glorious in its nature! glorious in its application! With what sweet surprise, will it fill the souls of millions! With what unwonted terror will it pierce the hearts of millions more, especially such as shall die in that most dreadful sin of denying the Deity of our most adorable Saviour, who is proved to be a divine person, whether viewed in the glass of Adam’s creation, (for Adam was created by his power,) or in the creation in general, (for “the world was made by him,”) or in the mirror of the resurrection at the last day, (“for the dead shall hear his voice and live.”) We therefore ascribe to the Saviour merely the honour which is his due, when we address him in the words so familiar to us, and which might be very appropriately applied to the Son of God, considered as the builder of Adam’s wondrous frame:

“Hail! great Immanuel--all divine,
In thee thy Father’s glories shine.”

Having thus considered the material part of man and the creation of the material part of Adam, we

shall now, secondly, consider the creation and nature of his soul. Its infusion into Adam's lifeless body is thus described, Gen. ii. 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." In Hebrew, the word is plural, the breath of *lives*; possibly because, as one remarks "the soul of man enabled him to exercise the functions of all sorts of life, both of plants, of animals, and of men:" it is called the breath of lives, not so much, we suppose, because man began to breathe as soon as he began to live, or because his life immediately discovered itself by the breath of his nostrils, as on account of the important offices which respiration or breathing performs in the economy of human as well as of animal existence, a subject on which, without professing fully to explain, we shall nevertheless venture a remark. We premise, by observing then, what I presume we all know; that the blood is a vital stream, for, on its perpetual and healthy circulation through the body, natural life depends; and therefore as Solomon (Eccles. xii. 6) says, when "the pitcher is broken at the fountain, or the wheel broken at the cistern," a man dies; he speaks of the circulation of the blood, and the failing of certain vessels essential to its circulation. By "the pitcher," it is thought Solomon means the artery or ventricle already mentioned, by which the blood is conveyed to the lungs; and by "the wheel," the other ventricle called Arteria Aorta, by

which the blood, received from the lungs, is sent out into all parts of the system.

But you say, what has the circulation of the blood to do with our breathing? Much—for every breath we draw performs two important offices in respect of the blood. 1. It fits it to nourish the body. To this subject we have already alluded, and shall therefore, here, only briefly remark, that it seems to be now satisfactorily proved, that the air we breathe is a mixture of certain gases, by inhaling of which, the blood, conveyed to the lungs for that purpose, undergoes a change, by which it is prepared to nourish the body. On this subject, the learned Paley observes: “A necessity exists, that the air be introduced into a near communication with the blood. The lungs are constructed for this purpose. They consist of blood-vessels and air-vessels, lying close together; and, wherever there is a branch of the trachea or wind-pipe, there is a branch of the vein and artery, and the air vessel is always in the middle between the blood-vessels. The internal surface of these vessels, upon which the application of the air to the blood depends, would, if collected, and expanded, be in a man, equal to a superficies of fifteen feet square.”

2. Besides its salutary influence upon the blood, which accounts for our breath being called “the breath of life;” there is yet another beneficial effect of breathing in connection with the circulation of the blood, which has been noticed by men of science;

for while they admit that the contraction and expansion of the heart is the great principle in the circulation of the blood, yet they say its circulation through the lungs is rendered easier by breathing. In remarks on Eccl. xii. 6, Parkhurst in his Hebrew Lexicon, page 107, on this particular, quotes the observation of the learned Haller, which are these : —“ In every inspiration of the lungs, the bronchia or branches of the wind-pipe are every way increased, both in length and diameter ; at the same time the pulmonary blood-vessels, which are wrapped up together with the bronchia in a covering of the cellular substance, are likewise with them extended in length, and spread out from smaller into larger angles, by which means the circulation is rendered easier through them. While this is performing, the vesicular substance, or flesh of the lungs themselves filled out with air, increases those spaces through which the capillary blood-vessels of the lungs make their progress ; whereby the pressure of the vesicles upon each other, and upon those vessels adjacent is lessened : thus, therefore, the blood will flow with greater ease and celerity into and through the smaller and larger vessels of the lungs : on the other hand, the effects of expiration are a compression of the blood-vessels in the lungs—a reduction of the bronchia or branches of the wind-pipe into more acute angles—a pressure of the reticular small vessels by the weight and contact of the adjacent larger vessels ; by which means part of the blood—hesitating in the capillary arteries,

is urged forward through the veins to the left side of the heart; while at the same time, that part of the blood is resisted, which flows in by the artery from the right ventricle. In this manner, a fresh necessity follows for repeating the respiration, because the collapsed vessels of the lungs resist the blood repeatedly expelled from the right ventricle of the heart." Mr. Parkhurst adds—"But on the near approach of death, respiration becomes more and more difficult; the distensive power of the lungs diminishes; and the blood being impeded in its passage through them, concretes or becomes grumous; till after the last expiration, "the wheel is broken at the pit," the lungs become incapable of another inspiration, and so can receive no more blood from the right ventricle of the heart, and consequently, the circulation ceases, and the man dies."

Breath, you will perceive, from these hints, was, in certain very important respects, to man the breath of life, even when in a state of perfection. As it pleased God to form Adam, he could no more have lived without breathing than without eating. But let us now, at length enquire, what is the nature of the soul? For it has been, and still is believed and asserted by "men of corrupt minds," whose atheistical sentiments are worse and more to be dreaded than "the pestilence that walketh in darkness," that the soul of man is rather a material than a spiritual being; that, (as the Sadduces said,) it is not immortal, nor intended to live for ever: in short, that it can no more live without the body, than the body can live

without it : in other words, that what people (childish weakness,) call an immaterial and immortal spirit, is nothing but instinct existing in that most remarkable animal, man, in a superior degree to what it does in other animals ! It follows of course, according to this principle, that there is no future state of retribution ; for how can he be rewarded or punished whose entire existence terminates at death ? But for the desire that this might be the case—but for man's aversion to God and desire never to come in contact with him—but for the contrariety of his moral character to the divine perfections and revealed will, dislike of being answerable to God for his actions, and dread of a day of final reckoning and retribution : but for these affections, I say, which are natural to man, the spirituality and immortality of the soul had never been disputed, much less denied by those to whom “are committed the oracles of God.” In general, it may be said, as the Apostle informs us respecting idolatry, viz. : that as it originated in men's “not liking to retain God in their knowledge,” so may atheism in its diversified forms be traced to man's mind being alienated from God through the darkness and wickedness which are in him. Nor is it surprising, that he who loves, in so many respects, to live like a beast, should desire to die like a beast ; or in other words—that an atheist in practice, should be an atheist in creed.

1. As for the doctrine which maintains that the soul of man is a being in its qualities as distinct from and superior to the body in which it resides,

as the inhabitant to the house in which he dwells—and that it is in its immortality like the word of God “which liveth and abideth for ever.” This doctrine we think, derives support in no small degree, by comparing it with the doctrine by which it is sought to be supplanted. He who denies the immortality of the soul and the accountability of man does not, it is true, literally reduce him to a level with the brute; but his sentiment clearly involves this affirmation, viz. : that the superiority man possesses over the rest of the animate creation, is merely of the same nature as the superiority that one animal possesses over another—or, as we said, that man is only a superior animal, terminating his existence at death, as all irrational animals do—and if so, what is he else but a superior animal? Does not such a view of man carry absurdity on its very front? Does it at all comport with those remarkable indications of superiority over other creatures, especially that of speech, which we meet with in man’s corporeal nature? Is it countenanced by the consideration of the distinguished character of man’s intellectual endowments? Agrees it with that constant bias of the human mind in all ages, and in nearly all countries, to some kind of religion?—Or to that constant clinging to life, as the mariner to a piece of the wreck—and aspiration after some higher state and degree of happiness than he already possesses, which we constantly find in man?—Or with the facts, that (like the idea of a Supreme Being,) the notion of a future state of

existence gains such a ready admission into the minds of men—that those who take most pains to become firm believers in their own creed—that I mean, which denies a future state—but ill succeed? The state of the mind, in respect of vigour in death, is opposed to the atheistical idea, that body and soul die together. For if so, how is it they do not invariably grow weak together? How is that the powers of the soul are often in a state of surprising energy and operation, when only a few grains in the hour-glass of life remain? With these facts and qualities of human beings, the sentiment we are combating, is so perfectly at variance, that it appears superlatively absurd; and the fact of men's believing, or pretending to believe it, absurd as it is, without any thing like proof, evidences that what is above hinted, respecting man's moral character as the cause of scepticism, is no libel. On the other hand, the generally received doctrine, (would that its importance were as generally felt) which represents man as a-kin both to angels and to the inferior creatures in this lower world; and that his soul is imperishable, is in harmony with all these representations: and therefore bids the fairer to be true.

2. And this will likewise appear by comparing these opposite sentiments in respect of their moral tendency. Here we have no difficult task to perform. Most people are aware, that in every class of society, improvement is needed in relative duties—in the duties man owes to his God, his neighbour,

and himself. It would seem from the aspect of things, as if even our national weal—not to use a stronger term—not only called for, but depended upon a speedy, a radical, and general reform, in these important respects : a reform this, much more closely connected with our national tranquillity, than political reform. For let the duties which we owe to our fellow creatures, and fellow subjects—to the slaves, for instance, in our colonies, and others, continue to be as criminally disregarded as they have been for so many years past—and then, who that is acquainted either with the state of things, or the character of that God who is the moral governor of the universe, dares to anticipate either national peace or prosperity? But, would it tend to promote the reform for which we here plead to teach men that they have nothing to fear in the next world from their actions in this? And that the creature, whose cause we advocate, that he may have liberty, and have exercised towards him justice and mercy, is only an animal of superior quality? A sentiment which, as it degrades man, so it would lay him open to all kinds of insult and oppression. Whereas, that view of man, viz. his immortality, which tends to make him both respect himself and be respected by others, likewise tends to make men act both towards themselves and others in a proper manner. Nor would it be possible for men to behave as they do towards themselves or their fellow creatures, were it duly impressed upon their souls, that this being however sinful, or poor, or ignorant he may be, is,

nevertheless, as immortal as an angel. Finally—we consider the influence of the sentiments we are exposing, in respect of national and individual moral manners to stand much upon a par with the effect which a total repeal of the criminal code would produce—to make a man act like a beast in respect of himself, and like a demon in respect of others. If we could suppose that God would permit a nation to exist, formed of persons denying the Holy Scriptures, the immortality of the soul, and a future state they would presently, acting like the atheists in the first French revolution, and like the giants before the Deluge, fill the nation with anarchy, oppression, and lust, and blood. Such, at all events, is the moral tendency of such sentiments.

3. There are hints above mentioned merely in a general way, which may be thought deserving of greater prominence in this great argument. I would therefore ask, whether the extraordinary intellectual endowments of man do not deserve consideration on this momentous question—What is the nature of the soul—and is it immortal? It would seem as if the soul possessed the capacity of an everlasting growth in its attributes, providing the animal powers were not subject to decay: because, especially in those who have a thirst for mental cultivation, we always find the mind progressively advancing in intellectual attainments, as long as ever the senses and bodily organs are unimpaired. It seems therefore, that if these organs were to remain in perpetual vigour, the soul would be perpetually growing in

knowledge. Now does it seem credible, that the being in which so wonderful a perfection resides, is only intended to be as it were, like Jonah's gourd, which "grew up in a night and perished in a night?" To suppose this, is contrary to that divine wisdom which so resplendently shines in all God's works; and in nothing more than this, viz. suiting the capacities and qualities of creatures to that end for which they were created. Reasoning therefore, from the wisdom God as thus displayed, it seems highly improbable, that beings endued with such wonderful capacities—so incomparably superior to the most sagacious of animals, are nevertheless destined like them, to live a short—a precarious and toilsome existence—and then by death, to end it for ever. And so we are to think, advise those sages that the souls of our "mighty dead"—of our Newtons for instance, were notwithstanding their splendid talents, only souls of an ignoble and perishable nature! Should it be said, there have been but few such men as our great philosopher—I answer; few or many affects not the argument; that all possess not first-rate talent argues nothing against that dignity of man for which we plead; but it should remind us of God's wisdom in furnishing men with such predilections and talents as are suitable to the stations of life he designs them to fill.

4. If the soul be not immortal, how are we to account for such facts as the following? Why, as above remarked, should there be an impression so general and so powerful in favour of the existence

of a future state of happiness and misery? An impression so general, that only a few tribes among the rudest savages can be found who have no religion. An impression so general, that almost all the heathen, both in ancient and modern times, in one form or other believed the doctrine of a future state. A doctrine so congenial to the mind, that there are but comparatively few, even amongst the profane, who can be persuaded that there is no hereafter: a doctrine which it is so difficult to resist, that most of those who pretend to disbelieve it are mere hypocrites for so doing; a doctrine oft so powerfully felt in death, and that even by infidels themselves, that they have been known while “the frantic soul was raving round the walls of her clay tenement,” to express themselves to the effect, that they had rather for thousands of years endure the most exquisite bodily torture, than the horrors of conscience which they endured from the contemplation of the past, and the anticipation of the future. On the other hand, (for “the christian’s faith can govern death”) many when “the time of their departure was at hand,” have felt so powerfully and so rapturously the existence of a future state; and that there was “laid up for them in heaven, a better and a more enduring substance,” that they were ready to die with delight—ready to sink beneath the insupportableness of the glory. Have not these things a voice? And does not that voice say, not as Philip’s Page—“Remember thou art mortal”—but remember thou art immortal.

5. Either we must believe in man's immortality, or we must deny the providence of God. For if the soul of man is not immortal, a future state of reward and punishment must in course likewise be denied; how then will it be possible to maintain that the affairs of this world are under the management of an infinitely wise, holy, and benevolent Being? For in this case it must be supposed, that, the virtuous and the vicious have the same end, viz., annihilation. That, like the vilest and most injurious of our species,—prophets, apostles, martyrs, and myriads of the wisest, the most benevolent, and the most holy of mankind, have perished. All their sanctifying hopes, and foretastes of future glory, were only “waking dreams.” Seems this credible?—What, that there is neither sin nor virtue in the world, God being alike regardless of the righteous and the wicked. And is this blasphemous libel on the Almighty Creator of the universe, and of man, sanctioned by anything known of his character? Stands it with any just views either of the wisdom, the goodness, the holiness or the justice of God, that the best of men, after suffering incomparably more than the worst, should be regarded by him in the same light—and have the same end as they? John the Baptist, the same end as Herod? Paul, the same end as Nero? If so, then in course, what the scriptures say, “the fool hath said in his heart,” is true, viz., “there is no God!” Certainly facts declare it plainly enough, that chance and not God. rules here, if there is not

a hereafter: and a hereafter there is not, if man is not immortal.

6. Nay, we are persuaded, that the atheistical tendency of the brutalizing system of the materialist is such, that we shall be able, if he has courage to be consistent, to make him take up a still nearer position to blank atheism,—and believe that chance *made* the world as well as governs it. For if man is, after all, only a brute of superior sagacity and elegance, (an animal which can talk,) it would be difficult to believe, that the God created the world who can do nothing unworthy of himself. And, as far as we can discover, it would not have been worthy the infinite Jehovah to have created this most wonderful earth, and the other burning worlds around it belonging to the same system, replete with wonders,—merely for the use of a race of animals, all short lived,—and all so far independent of God as to be unaccountable to him for their actions: and therefore under no moral obligation to fear, love, or serve the author of their existence; although it is perfectly obvious they possess all the intellectual capacities necessary to enable them to do so. If men are really beings of so ignoble a nature—and placed here in circumstances so entirely irresponsible—then chance must have made them and their abode: and not God. God, the Creator of these, and of such a world for the service of these, the supposition is a matchless absurdity! Not for a moment to be entertained respecting God: if even it were his will to

continue this world for ever. For peopled, as it is pretended, by a race of animals at once so mean, and so mischievous—the thought of the world's everlasting duration, is just as unendurable, as that God would have ever created beings of such a quality, and for them so splendid an abode. If therefore man is merely a species of dangerous animal, both himself, and his habitation must have originated in chance. Unless any should prefer to think, that God, in respect of his own glory, has created the world and man in vain. For in vain are they created if the soul is perishable in its being as well as well-being. In this case in vain should we enquire why was this world and man ever created? And for what purpose has God provided such an inexhaustible store for the body, and such an equally inexhaustible store of means for our mental improvement? All this for a being whose life is but a span? Incredible!—wherefore all this profusion, this waste? But let me remind you God is infinitely wise, he does nothing in vain, nothing he does merely because he can do it, and therefore while the profuseness with which he provides proclaims his infinite goodness, so methinks it likewise proclaims the dignity, the immortality of man. Say you he is not immortal? Listen then to yonder sun, and to yon fair orb whose light relieves our darkness. O listen to yon bright worlds which burn around thee and illuminate the temple of God. Listen to whatever is useful, mysterious, wonderful, or at present incomprehensible

in God's works—for all these as David teaches “declare the glory of the Lord”—proclaim too to man his immortality. Rightly understood and improved, the works of the Lord, in their immensity, variety, number, utility, and mystery, announce in reason's ear man's immortality. Rely upon it this volume of wonders was not composed for the use, or spread open before a being whose existence will terminate with the death, either of the body, or of time.

7. As man's immortality and responsibility have a reciprocal and inseparable relation to each other, we will here submit a remark on the latter. Man's accountableness to God, if true, is a solemn truth, and as it is not a sentiment contrary to reason, he who treats it with levity disgraces himself, whatever his creed may be. And as there are many, alas ! too many, who will neither enter “the sanctuary of God” nor the temple of truth, (I mean the word of God) we will invite them once more to enter with us into the temple of reason, in order to know what may there be learned respecting the responsibility of man, and to examine whether the sceptic's own creed warrants his usual confidence, that death will end his being, and that neither here nor hereafter needs he dread being called by God to an account for his actions.

Now we maintain that, there is a moral relationship subsisting between God and man, is a sentiment in harmony with reason.

1. It will not, we presume, be denied, that man possesses all the intellectual capacities necessary to enable him, as far as the means are furnished, to know, fear, love, worship, and serve God, who made him, preserves him, and supplies his needs. Is it then unreasonable to think that God requires man to honour and serve, and not to sin against him, and that he will call him to an account if he does not obey? Could God consistently create beings so adapted to be the subjects of a moral government, and unite them together among themselves by such diversified bonds, and then say, it is my will that you should be under no obligation, either to myself, or to each other; but be at liberty to do or not do whatsoever you please. Hate him who made you if you please and hate each other, it matters not, for there is no moral relationship subsisting between your Creator and you. Would this be reasonable?

2. If it is not reasonable to believe that man is accountable to God for his deeds, how comes it to pass that the great bulk of mankind, have in all ages and countries, espoused the sentiment? A fact this of a remarkable character, it must be confessed, but its truth will be admitted by all who are acquainted with the history of nations. Even the heathen mariners in the tempest are said to have "cried every man to his God. And they said every man to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us."

Jonah i. 5—7. Felix too trembled before Paul, his prisoner, as he reasoned of righteousness, temperance, and judgment to come." And why trembled the tyrant—for he neither hated his ways nor repented of his evil deeds. That made him tremble which made Herod say of Christ "he is John the Baptist, whom I beheaded, he is risen from the dead." The Chaldean tyrant Belshazzar, the evil son of Evil-merodach trembled too, heathen as he was. For when amidst his impious feast, he saw the writing on the wall—yea and the hand which wrote it too—it is said "his countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." Dan. v. 5, 6. And why trembled each of these? Conscience—the vicegerent of God in the soul—made them tremble. And they trembled because, that man cannot sin with impunity, is a sentiment which accords with the judgment and common sense of mankind. These therefore, as well as revelation, we have with us in maintaining the immortality of the soul, and that man is an accountable being. While they who profess the contrary—and oft while they too tremble as much as Felix did—only practice imposition upon themselves when they say, we have judgment on our side. Rather let them think they have their will, their inclination, their hopes, and desires on their side. In a word, it is mere empty boasting, assertion against fact, and oft in opposition to an inward monitor powerfully remonstrating, to pretend

that pure reason, untutored by crafty Jesuits and mercenary priests, is opposed to and unmolested by, what none but fools allow to trouble them, viz. that man must live for ever, and that “we must all appear before the judgment seat of Christ.”

3. Besides there are certain other facts, for such we are bold to call them, which we claim as proofs of our proposition, viz. that man’s responsibility is a sentiment in harmony with reason. We consider it therefore to be strictly reasonable to believe 1.—That God created man. 2.—That he was not created in his present condition. For unbiassed reason will certainly admit, when taught to know, that the Divine Being is holy, just, and good : and consequently would not have created man as *he* now is, either morally or physically. 3.—That therefore, owing to some cause or other, man has fallen from his primitive state, and has undergone a change for the worse to an unspeakable degree. And 4.—That God has been pleased to express his displeasure at this change, and its effects, in ways which are both innumerable, fearful and obvious. And it is to this point especially, we solicit for a moment the candid attention of the reader. And we ask, has it not been the concurrent belief of the great bulk of mankind in all ages*, that God is wont to be displeased both with individuals, and with nations : and that he is wont to express this displeasure, and the contrary, in ways innumerable. Are there any who are not aware that it has been the custom of mankind in general, to attribute an

infinite variety of human ills to the displeasure, and providence of God? And there are few who need to be reminded of the means, such as sacrifices, and penances, to which it has been customary for all nations to resort, to atone for their sins, or appease the wrath of some incensed deity. It is easy to say all this is superstition. Superstitious, no doubt the pagans as well as others were; which however implies that man is a being naturally addicted to some kind of religion; or why should he be so easily imposed upon by religious fraud. But their belief that God, oft and variously, expresses his displeasure against the human race, was not superstitious. For in what other way can the shrewdest of us more rationally account for much deserving our attention. For cast your eye through the history of nations, and you may easily fix it on a variety of events, concerning which, if exercised with candour, reason will unite with revelation, and will say, those things did not transpire by chance; but where providences, expressing the displeasure of the Deity: for this appears both from the character of the events, and from that of the nations and individuals on whom those judgments were inflicted:—and therefore in reasons ear they declare, “Verily there is a God who judgeth in the earth.”

Indeed both the heavens and the earth—both the rational and the animal worlds teem with sad indications of having undergone a dreadful change—and with expressions of God’s displeasure against

sin : which seems to have clad the whole creation in mourning. And what are these things but proofs that there is a moral relationship subsisting between God and man—for were there not, if God were not the moral governor of the universe, it is absurd to imagine that he would have thus expressed his displeasure against sin. And he who will not acquiesce in this decision is, as already proved, more atheistical than the heathen—by opposing a sentiment in which the great bulk of mankind have ever been agreed. Finally,—we feel assured from the whole, that our view of man's character is consonant with reason, viz. : that man is an immortal and accountable being—while he who is opposed to us, espouses a system, which as truly outrages common sense, as it does the word of inspiration.

8. Thus may we reason on this momentous subject, the immortality of the soul. We will now, briefly appeal to that blessed book, which says, “life and incorruptibility are brought to light by the gospel.” For my part, I think the immortality of the soul is a doctrine taught us in the passage under consideration, as well, as has been already remarked, in the expressions, “Let us make man.” For why should man's creation be thus distinguished from that of other creatures, if like them, it was foreseen, that he should quickly and totally perish? As to the words on which we are discoursing, viz.: “And man became a living soul,” it should be remarked, that contrary to what is

said of other creatures, whose body and life were created together—man's body and soul were made distinct—first the body and then the soul. “It is observable,” says an author, “that man's body and soul were made distinct, which they were not in other creatures, to shew that his soul is of a different original from his body; being the immediate work of God.” He adds, “the expressions, ‘and man became a living soul,’ denote that man was created with a more excellent life than other creatures here below.” A more excellent life indeed! For the soul was formed to live through ages of a never ending duration. And, (for man has not sinned away his immortality—well for millions were this the case,) this is the constitution and destination of every soul. This the Bible teaches—teaches in a variety of ways both directly and indirectly—teaches both by promises and threatenings—both by doctrines and declarations. The Scriptures teach that the soul is a being distinct from the body; that it is a spirit; that it leaves the body at death; ascends to God who gave it; and is then, and immediately, either received into the mansions of the blessed, or banished to regions of hopeless, intolerable, and eternal woe. Finally, the Scriptures inform us, that “God has appointed a day, in the which, he will judge the world.” That the bodies of the dead shall be raised; the bodies both of the just and the unjust; and these “shall go away into everlasting punishment; and those, ‘into life eternal.’ That this is the doctrine of

the Scriptures, is incontrovertible ; and therefore, that the soul of man is spiritual and immortal, is just as certain as it is that the Bible is true. Just as infallibly certain, as it is that the Saviour died upon the cross for sinners. And indeed the poet's words will well apply to the doctrine of man's immortality :—

“ Here, on the Cross, 'tis fairest drawn,
In precious blood, and crimson lines.

“ O the sweet wonders,” then, of that cross which at once brings our immortality to light, and shews us by what means it may become our greatest blessing.

Surely the doctrine of the cross—the much neglected, but glorious doctrine of the cross, containing the most convincing and impressive evidence, both of man's moral degradation—of the certainty and seriousness of the danger, to which, as a sinner, he is exposed ; and of the physical dignity of his nature as an immaterial and immortal being. There is voice from Calvary which proclaims—proclaims in the dignity of the sufferer, and in the quality and design of his sufferings—O man, thou art to exist for ever ! But to conclude : how plain and unutterably important is the account which the Bible gives of the nature of the soul, and its final destination ! And, as we ought with the greatest confidence to believe that “ the scriptures cannot be broken,” so should they teach us how wide they are off the mark who say man is but a little superior to the beasts ; whereas the Bible affirms, he was created only “ a

little lower than the angels." And now, in bringing this subject, the creation of man, to a close, let me submit to your attention, a remark or two, by way of application, in addition to others embodied in the preceding pages. And—

1st.—Is the soul of man an immaterial being? and must it exist for ever? Then care for the soul, and let its safety be our supreme concern. For let none lay the flattering unction to his soul, that the Bible may possibly turn out to be false. "O! foolish people, and unwise!" The Bible turn out to be false! Verily if this be our hope we are hopeless indeed! For what ground is there, either for hope or fear, that its enemies will be able to undermine the citadel of truth.

They must first silence the garrison of reason—for he who believes what reason teaches, believes too much to disbelieve revelation. For which before our apprehensions are seriously excited, its enemies must become men of a very different character—they must adopt a more religious creed, for, fallen as he is, man is not the being to be generally persuaded that religion may be altogether safely and even advantageously dispensed with; and their efforts must be much more successful among the truly competent and candid enquirers after truth—their conversions must be much more creditable—their sentiments must afford better security to national and social virtue, and be more in unison with reason: and our opponents must exhibit more satisfactory evidence that they really believe and are sa-

tisfied with their own religion ; and satisfy us as to the moral and solid advantages of adopting it, by proving that theirs, as to promoting happiness, and virtue, and confidence in the hour of sickness, solitude, danger and death, is intrinsically and actually a better religion than ours ; and that they can prove its truth by evidence more satisfactory :—prove likewise that they have fairly examined, and answered, the evidences of christianity ; and that they gave it up simply, and solely, out of regard to virtue ; and on the ground of its evidences being unsatisfactory :—and that since they gave it up they have been better and happier than ever. Moreover, when like Sampson in the temple of the Philistines, we shall see the unbeliever seize fairly hold of, and begin to make the main pillars of prophecies, and miracles, &c. which support the temple of truth to tremble : then, when these things begin to be, we shall tremble for that temple ; but not till then. The fact is, we feel certain that inspired truth will triumph over infidelity, and all other enemies. Still we fear, nay we tremble to think of the wreck of character, happiness, and souls, which infidelity is making, and will yet make. And we are likewise apprehensive that it may be said of too many professed believers, that they rather fear that the Bible is true, than really believe that it is, with such a faith as leads to the Saviour, and to holiness. Others we feel convinced believe the word of God in a perverted form. They pervert its truths to make them palatable to a soul whose “under-

standing is darkened," and whose judgment is warped by a will and affections enslaved by principles, either atheistical, pharisaical, worldly, sensual, or devilish. However, believe the scriptures at all, or truly, or not, they will certainly be like the rock, which having weathered numberless storms, still frowns defiance at the threatening tempest. Like his true church, God's holy word will no doubt come forth from behind each obscuring cloud, with increasing refulgence; as "the Spirit is poured out upon us from on high," and as its faithful predictions shall be fulfilled in the downfall of despotism, false religion, and the corruptions of christianity. And in spite of all opposition the streams of this beautifying, purifying, and fertilizing river of God, must and will spread even to the ends of the earth. "For the mouth of the Lord hath spoken it," and his word is "the truth."

The prophets and Apostles were not such fools as to practice imposition for the sake of being persecuted, tortured and murdered; and then punished for ever for propagating for truth, what they knew to be falsehood. Besides, their prophecies are fulfilling before our eyes. And can we believe, either that there never was such a person as Jesus, or that he was a false prophet? This however we must believe, and much such blasphemy, if we deny the heavenly origin of sacred writ. Is it true! Then remember that the soul shall live for ever. O! then care for the soul!

2. If the soul is immortal, and must for ever

live in bliss or in woe—then let our concern for its safety be supreme. The reasonableness of this is too apparent not to be admitted by most. For who, but infidels of the worst description, will not confess that man's chief interests lie beyond the grave—and that his principal business in this world should be to prepare for heaven, that “better and more enduring substance.” For man is only a sojourner here below—a traveller to that eternity which is before him—and which will be his everlasting residence—sad or joyful. And suppose we are never so careful respecting, or successful in the attainment of earthly felicity—it must surely be admitted, that even when possessed in the highest degree, and under circumstances unusually auspicious for enjoyment, it is but a miserable pittance, except accompanied by the sanctifying hopes and restraints of godliness—and succeeded by “joys more substantial and sincere.” So short—so disproportionate to the capacities and wants of the soul—and to so much alloy is worldly happiness subject—that alas! like life itself, “how poor a trifle ’tis that scarce deserves the name.” Which is especially true of the earthly felicity of the larger portion of the human race—who between poverty, oppression, vice, and the absence of true religion and its supports, spend an existence so forlorn as cannot be contemplated, without making the soul to bleed which can “feel another’s woe.” O for a voice to reach them—it should say care, supremely care for the soul—and then, ere long your present

sorrows will give additional exquisiteness to heavenly delights. How apparent is it that men should chiefly care for the soul. Heaven—hell—and judgment—all it is admitted declare how reasonable this duty is, and how urgent—how unspeakable in its object—and how immediate and universal in its application. And what is there that tends to present happiness as well as future equally with a supreme concern for the soul—for its salvation; whoever be the subject of this wise care, is it not impossible that any should sigh for it, and seek it in vain? For that Redeemer who “came into the world to save sinners,”—came to save “the chief of sinners.” And he says, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” And where is the happiness to be compared to that rest for a guilty conscience—that relief for an anxious heart which Jesus gives. Jesus! transporting name—“the joy of earth and heaven”—in it is unfolded a salvation, which can never be truly sought but with success, nor found but with delight—with “joy unspeakable and full of glory:” for heaven itself is less (certainly not more) wonderful than the way to it. How reasonable then is a supreme care for the soul. And yet, most who admit this, exhibit the most painful proofs of its absence. For, what is the language of the generality, but “what shall we eat, what shall we drink, and wherewithal shall we be clothed,” or who will shew us any good? But is it not vain to talk of

duly caring for the soul, if the world has our hearts—or while we are “lovers of pleasure more than lovers of God”—or when our spiritual concerns are only a matter of secondary consideration with us—and when our religion is heartless, fruitless, Christless, prayerless and formal. How little pains do most take either to ascertain what true religion is, or to “examine whether they be in the faith,” although the apostle says, “examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobate!” Alas! what total neglect of God’s word—and what injudicious and slovenly reading of it. O how careless are most respecting the things of God. Let it however be remembered, that none who are in this state are in a safe state. Never was there one truly convinced of his sin and danger by the Holy Spirit, and by means of faith in the divine testimony—never was there one “born of the Spirit” who did not straightway feel and manifest a religious solicitude never felt before: like him who cried “Sirs, what must I do to be saved?” Like those who were “pricked in their heart, and said, Men and brethren, what shall we do?” And like him who speaks thus, “Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness which

is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." Phil. iii. 8—14. Here indeed we can recognize the existence of that supreme regard for the soul which we must remember is of the essence of true godliness: and is therefore not merely reasonable and desirable, but indispensable, in order to realize final salvation. For salvation is no easy nor trifling matter; it is the work of a triune Jehovah; intrinsically it possesses an infinite glory; relatively it possesses an infinite importance; it is God's greatest work; it delivers from a state and punishment the dreadfulness of which is beyond thought to conceive, as is likewise the happiness to which it advances, considerations which with many others, render it incredible that any can be interested in this "so great salvation," without that concern to be interested in it, or for the soul which is supreme. Indeed the love of Christ for

lost souls, displayed in the unparalleled manner in which it was, renders it inconceivable that that care for the soul for which we plead can be safely dispensed with: and as there are likewise so many voices which say it cannot be safely delayed, the rather should we listen to and well consider the words of the Lord Jesus, who says "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. xvi. 26, 27.

3.—Is the soul imperishable? and must it exist while eternity endures? Then let us be sure we well consider and adopt God's method of securing its final safety—an entrance into that "rest which remains for the people of God." For we shall exist for ever in bliss or woe. And it is most certain that no other foundation of hope or preparation for eternity will stand, but that which the word of God prescribes. For God has not given us a book to deceive us, or to the decisions of which we may safely object or remain ignorant; but he has given us the sacred volume as a spiritual compass and chart by which to steer our course to heaven—that haven of safety and rest. Now we say the value of the cargo (immortality) with which we are sailing to eternity, should make us look well to God's compass; and to beware, for we are greatly in danger of it, that we do not prefer our own

schemes of salvation to God's. And so have reason through eternity to curse the day that we were created immortal ; which we shall most certainly have dreadful cause to do, if we fail to attain that port for which possibly self-flattery and ignorance of God's word alone tempt us to believe we are prepared. Take care then to get grace in the heart. Be sure you are building your hope on Christ as the only foundation ; that you are partakers of his Spirit, and possess that "holiness, without which no man shall see the Lord."

4.—Once more : let the consideration of your immortality induce you to prize the means of grace. For to these we may apply the words of the woman of Tekoah : "neither doth God respect any person, yet doth he devise means that his banished be not expelled from him."* And how important the means of grace are, let the value of our deathless spirits say, whose eternal welfare is the principal design of their institution, "remember," then, "the sabbath-day, to keep it holy."† "Use it holily," says a judicious writer, "by careful abstinence from servile works, and worldly business, and by diligently employing it in holy thoughts, words, and works, in the worship of God both public and private, and the furthering of our own and others sanctification and salvation." For remember you are mortal and must die, and immortal and must exist for ever. Wherefore listen again to the word

* 2 Sam. xiv. 14.

† Exod. xx. 8.

of God by the Prophet: "If thou turn away thy foot from the sabbath," ("forbear any bodily employment whereby the sabbath may be profaned") "from doing thy pleasure on my holy day," ("that which is pleasing and agreeable to thy own corrupt inclinations and affections") "and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."* The prophet here teaches, that both the temporal weal of nations, and the spiritual welfare of individuals, are influenced in no small degree by such an observance of the sabbath as is here prescribed. And surely in pressing upon your attention this all-important duty and privilege, we may justly urge each of these grounds, especially the connection between the duty under consideration, and, in short, all other means of grace, and our chief concerns. For who can conceive the worth of an immortal soul? "Let us, then, not forsake the assembling of ourselves together as the manner of some," (alas! how many in this nation) "is." Moreover if duly weighed, and wisely improved, the consideration of our immortality, would make us not captiously but scripturally cautious respecting the character of the public services on

*Isa. lix. 13—14. Jer. xvii. 19—27.

which we attend ; namely, whether what we hear be the true gospel of Christ. Whether we hear the truth of God, fully, faithfully, and pungently preached. For who that has any spiritual discernment or feeling, is not aware of the importance of this ! What truly judicious christian knows not that effects diversified and important far beyond the utmost stretch of thought, are by the holy Spirit ordinarily produced by means of the plain, simple preaching of the gospel. Nothing but truth, however, will the God of truth bless. It is only “the gospel” which the Holy Ghost will make “the power of God to salvation.” Let us not then trifle with our immortality, and throw away our invaluable time and opportunities, by lending our ears to such public instruction as has no tendency to effect a true conversion, but which rather tends to cause us “to err from the right way.”

5.—Should not the physical dignity of our souls teach us with what feelings it behoves us to consider their depravity and moral degradation. For it ought to be remembered, that while it is true that the soul is in ruins, it is not like a cottage in ruins ; but rather comparable to a palace* in a state of desolation : ought we not, then, to “weep for ourselves ?” To weep for our souls which, while they are “wretched and miserable, and poor, and blind, and naked,”† are immortal spirits. As to their future being—eternal spirits, capable therefore of being everlastingly sinful and miserable. Is it con-

* Luke xi. 21.

† Rev. iii. 17

sistent, then, that we should feel no more sorrow for the sinfulness of our souls, nor any greater anxiety for their safety than if they were shortly, and for ever to perish, as to their being?

6.—In a word, to conclude. The nature of our souls should inspire us with a becoming and salutary self-respect. In a moral point of view, indeed, our character is such as ought to make us “abhor ourselves, and repent in dust and ashes.” Away therefore with all self-applauding thoughts, and proud pharisaical self-complacency. A state of mind which proves the total absence of true religion and spiritual self-knowledge; and is opposed to every doctrine, precept, and principle, of true godliness. Still there is a self-respect which the nature of our souls, wisely improved, is calculated to inspire, which is obviously proper, and which therefore may be cultivated with advantage. With advantage in respect of its practical and salutary influence on our character, both in a moral and intellectual point of view. In the former respect, for does it become a being who, in respect of his soul is allied to angels, to have so little regard for himself, as to sustain a character and live a life as ignoble or more so than that of the beasts that perish? To live the life of a sensualist, a whoremonger, a drunkard, a glutton. Nor are they much better than those who merely live to heap up riches or acquire the honours, titles, or distinctions of this vain and transitory world. Do they “whose god is their belly, who mind earthly things, and are lovers

of pleasure more than lovers of God," ever consider how they disgrace themselves? Namely, by addicting themselves to pursuits and practices so unsuitable to a spiritual nature; and which may vex but can never yield substantial happiness to an immortal soul. Surely they who do such things need to have addressed to them the admonition—respect thyself, and so consider what thou art and what is thy destination, as no longer to stoop so far below the dignity of thy nature. For were an angel to become incarnate, who would not stand confounded were he to act as immortal beings do. Finally, let us cultivate such a sense of the nature of our souls, such a self-respect as may induce us to attend to mental cultivation. For excepting the most sordid practices and spiritual wickednesses, nothing is more disgusting and degrading in a being of a rational and a spiritual nature than ignorance. Surely such a being should never be ignorant beyond what either necessity or discretion compels. Respecting some indeed it may be said that their mental capacities are such as to render them ignorant by necessity. A still greater number are distressingly destitute of mental cultivation through their not having been hitherto furnished with the means to acquire it. This is especially the case in the agricultural districts in England, in which the population generally is ignorant in the extreme. And no wonder this should be the case for the people generally neither have an opportunity of associating with such as are better informed than them-

selves, nor is there yet in existence any system of education at all adapted to make the people "a wise and an understanding people." Moreover this state of ignorance opposes such obstacles to the progress of gospel truth and true godliness, and it is supporting so much evil both moral and religious, that it is earnestly hoped that ere long the attention of the patriotic, the pious, and the affluent will be seriously and more than ever directed to a state of things so much to be deplored. But which will certainly continue—in vain shall we hope to see the peasantry and others an intelligent race of people—except help can be obtained (not only to afford suitable instruction to the children) but, and especially help to collect youth together and instruct them in whatsoever is suitable to rational, immortal, and accountable beings. And especially and as long as they can by any means be kept under our care thoroughly to instruct them in all the truths of christianity. Were this done with perseverance, by suitable agents, and on a sufficiently extensive scale—with God's blessing—what is at present truly a wilderness, would soon begin to "blossom as the rose." The harvest indeed is great both in extent, importance, and promise; and ready too for the sickle, in respect of tens of thousands of young people who are willing to be instructed. But alas! "the labourers are few."

For hundreds of village preachers, many of whom might, were the means afforded, with much

propriety—become settled pastors, have their bread to obtain by “the sweat of their brow:” others who are devoted to the ministry entirely, have three or more villages under their care: while in hundreds of cases one of those places would afford sufficient labour for one, minister; who, if youth are to be instructed by means of Bible Classes or otherwise, would find employment for three or four evenings in the week. Profitable employment too—and in respect of its no very distant or problematical results important beyond conception. We will therefore respectfully tell the rich and the godly of all denominations, that the number of village regular ministers of the gospel of our Lord Jesus needs to be increased by hundreds: and were this the case, we think it probable that in ten years, piety and intelligence, which we believe will advance together—would be increased in a ten-fold degree. But to return from this digression, if such it be deemed, and to conclude: let none be ignorant by choice—especially let us beware that we remain not ignorant of that salvation, which alone can render our immortality a blessing. God your Creator says, “For the soul to be without knowledge it is not good.”

LECTURE II.

Man's Primitive State, or the Moral Constitution of his Soul considered.

WE have considered the creation of man, and have shewn that in each of the constituent parts of his nature he was “fearfully and wonderfully made.” We will therefore now proceed to the subject announced for our present examination, viz.:—

The moral constitution of man in his primeval state.

On this subject the dictates of reason and revelation are agreed: for who can reflect on the moral character of God, as a being infinitely benevolent and holy, without concluding that as man at first came out of the hands of his Maker, he must have been a being perfectly wise and morally good. In concord with this unavoidable inference is the account which the Scriptures give of man's original character; and I think the manner in which it has pleased God to convey this sentiment is as interesting as the sentiment itself is reasonable, and the subject affecting. It may be truly said, that as

Jehovah plans like himself, (for he is wonderful in counsel), and executes like himself; ("for he is mighty in working,") so in his word he speaks like himself—speaks "as never man spake." In short, there is an inimitable perfection observable in the language of the inspired writings, in which we see simplicity and sublimity, brevity and fullness, blended together. Examples of this abound in the account Moses gives of the origin of things. Let us hear how he describes man's primitive state: "God," says he, "created man in his own image, in the image of God created he him."—Gen. i. 26 and v. 1. Is not this a beautiful relation of a most important fact?

Let us then enquire in what consisted that image or likeness of God in which man was originally created?

Here, notwithstanding what has already been said on the spirituality and immortality of the soul, it may first of all be remarked that in the essence of his immaterial nature and its natural faculties, man, as well as angels, was created in the resemblance of God. For is it not self-evident that "God is a spirit?" If Jehovah was not a spirit he would not be invisible, for he is, as all his works proclaim, omnipresent. And how could he be, as he is to an infinite degree, the most perfect, and the most glorious of beings—if he was not the most spiritual of beings? Now we say that the soul of man is likewise a spirit, and therefore in this respect bears some such resemblance to God,

as the glow-worm does to the sun. I am aware that the soul is a spirit, is not so apparent to reason as it is that God is a spirit—but the light of revelation makes it as manifest to the eye of reason that the body is inhabited by an immaterial being, the light of the sun reveals the objects of sense to the eye of the body: and I should like to know what there is wanting to the soul essential to constitute a spirit. While it is in the body it gives the most distinct indications that in respect of its origin and nature it is not of it:—for it exercises all the functions of mind, and that in a most surprising manner. Moreover, like God and angels, the soul of man is invisible—visible, like the Father of spirits, only by means of its wonderful qualities and operations—its dissatisfaction in the midst of all earthly good, and those insatiable cravings which bespeak it to be possessed of capacities which none but that “Unbounded Good” can fill—in whom, in its unrenewed state, the soul is extremely averse to seek either its happiness or its safety. To these remarks add what the Scriptures confessedly require us to believe, viz.: that the soul can, and actually does, exist without the body in a future state—and then ask what quality essential to a spirit is there wanting in the human soul?

2. Again—the soul was created in the likeness of God in respect of its immortality, and as possessing the faculties of understanding and will. For as God “is the King immortal,” and can never cease to be, so the soul is immortal—it will never die. Hence

the worth of the soul. Hence too the greatness of the heavenly felicity, and the dreadfulness of future punishment. These are truths which ought to be felt: and that they may be felt is one reason of our dwelling, possibly too long, on this part of the subject before us. We will therefore only add here, that there are learned men who think that this resemblance to God in his natural perfections is intended in Gen. ix. 6, where a reason is given why the crime of murder should be punished with death; and the immortality and accountability of man, are the most powerful reasons imaginable why he should not be deprived illegally of his natural life; because you thus run the risk of slaying both body and soul at once, by forcing an immortal and accountable being into the presence of God, fit or unfit. They therefore, as already hinted, who propagate sentiments subversive of man's physical dignity and amenableness to God for his actions, are chargeable with smoothing the path to murder—chargeable, too, with promoting the continuance of whatever involves the needless sacrifice of human life. Because the principal grounds, viz.:—those just mentioned, on which both reason and revelation found the value of human life, they impugn. But to return from this digression, and to advance to the subject, viz., in what that image of God consisted in which man was originally created. On this subject it seems to be universally admitted, that it was chiefly in respect of the moral perfections of his nature, that man as created re-

sembled his Creator. We remark, therefore, that the image of God in which man was created consisted in knowledge, holiness, blessedness, and dominion or sovereignty. We are aware that the path thus marked out is a beaten path. It is however the path which the most pious and learned divines have taken. This with me is a great recommendation; for the question respecting any sentiment ought to be—is this true? rather than, is this new?

3 1.—We say the image of God in Man consisted in knowledge; for which we shall give you an infallible authority;—I mean the word of God. Let us hear the Apostle, Col, iii. 10.—“And have put on the new man which is renewed in knowledge, after the image of him that created him.” Upon this, and another passage hereafter to be quoted, a very learned divine speaks thus: “In these places the Apostle so describes the image of God, which is renewed in us by the Spirit of grace, as at the same time to hint, that it is the same with which man was originally created: neither can there be different images of God. For as God cannot but be wise and holy, it follows, that a creature wise and holy is, as such, the expression or resemblance of God. Such was man as created, for he was endued with wisdom in a transcendent degree.”

1.—He had, “by a pure beam from the Father of lights,” a transcendent knowledge of all created things. “Of the nature of which,” says the learned Witsius, “Adam was perfectly master,” and the

equally learned Dr. Bates says, “nature was unveiled to Adam—he entered into its sanctuary and discovered its mysterious operations” Of this, in Gen. ii. 19, we have, as I view the passage, a singularly interesting proof:—for God having taught man language, brought every living creature to Adam to be named, “and whatsoever Adam called every living creature, that was the name thereof.” The names I should suppose which Adam gave to the creatures are preserved to us in the Hebrew language, which in all probability was the first: and every one in the least acquainted with that language knows that these names of the creatures are remarkable as expressing either some quality of their nature, or something relating to their use.

But on this feature of man’s primeval state, interesting as it is, it is not necessary to enlarge, or to examine whether the proof of Adam’s knowledge of God’s works, just adduced, be sufficiently solid—for who would suppose that God created man in a state of ignorance, or dispute the truth of a remark which I have somewhere met with, importing that Adam knew more of God’s works at his beginning, than any of his sons do after years of laborious and successful research in the volume of nature.

2.—Adam was endued with a perfect knowledge of his duty. To know the will of God concerning us, so as to delight in it, and conform ourselves to it, is the choicest wisdom; that which is both the most useful, the most ornamental, and the most dignifying;

the wisdom, in the cultivation of which we should soonest engage, and in which we should more ardently strive to attain proficiency than in any other. This is the wisdom which most interests the minds and affections of angels, among whom the only strife is, who can excel in obedience to God. And this knowledge of his duty, Adam no doubt possessed in a perfect degree. For who would imagine that he was left under the possibility of sinning ignorantly, or conceive that God would inspire man with the knowledge of his works, and yet fail to teach him the knowledge of his will—that wisdom which is transcendently more important and dignifying.—Accordingly we know, and this will hereafter be evinced, that Adam was instructed in the knowledge of his duty. Let this suffice for the present, without minutely enquiring what degree of credit is due to the sentiments of a certain very learned man who would persuade us that the garden of Eden was a school of religious instruction to our first parents. In Paradise he thinks they were instructed by emblems—spiritual or moral truths by sensible objects—and observes, that the whole garden of Eden was so constructed by infinite wisdom, as to represent and inculcate on the minds of our first parents, a system of religious truths revealed to them by their indulgent Creator. A part of this we know to be capable of proof: for undoubtedly Adam was instructed by the tree of life, and of knowledge of good and evil. In other words, our first parents were instructed by

the sacraments of the covenant of works, before the fall even as the church of God since the fall has been instructed by the sacraments of the covenant of grace.

3. Man bore a resemblance to God in his wisdom or knowledge—for at least as far as was compatible with his state, he was acquainted with the perfections of his Maker. And what a glorious knowledge is this—to know God! Without this knowledge man's original state would not have been perfect, nor even desirable, any more than his who knows much, and is athirst to know more, of the works of God; but who neither knows, nor desires to know God himself, either in his will or perfections. I can hardly persuade myself to admire such a man, even in respect of his intellectual attainments how considerable soever they may be: he seems so much to resemble a menial servant in a royal residence, who never being permitted to enter the royal presence, knows only the palace, but is a stranger to the Prince. O what is that knowledge which is most glorious?—surely that which has God for its author and object—for its object either in his will or perfections. I think it may be affirmed without fear of contradiction that (such is the glory of the cross) the most illiterate true disciple of Jesus knows more of God's perfections than Adam did, even in his primitive state:—for it appertains exclusively to the work of redemption, and is its brightest glory, to make as it were visible every letter which composes the divine and ineffable name. Still it will be easy to evince,

that Adam had a transcendent knowledge of God and his illimitable perfections. With the spirituality, immensity, eternity and immutability of the Divine essence, Adam was no doubt well acquainted. He knew his God, and as one that findeth great spoil, rejoiced in him as a being endued with everlasting strength, united with an infinite understanding and goodness, and above all he delighted in his holiness.

Thus we should conclude concerning Adam, whether we consider the scholar himself or the means of knowledge with which he was furnished. Not to insist upon man's intellectual capacities ere sin enervated the vigour or beclouded the powers of his masculine understanding: nor yet farther to enlarge on the knowledge Adam possessed of the works of God, let us for a moment reflect on the ardour with which we may reasonably suppose he panted after the knowledge of his Maker, seeing that every principle and passion of his soul toward him was harmony with the note of love. His God he loved perfectly, and from the intensity of his delight in him, desire to glorify and hold communion with him, we may safely infer his desire to know him. Moreover, Adam's means of knowledge were answerable to his thirst after it. For how could a being in a state of perfection consider or even look upon the heavens or the earth—how could Adam contemplate his own frame—his own happiness—his fair abode—his still fairer Eve—without “as in a glass,” discovering “the glory of

the Lord"—the glorious being and perfections of God? For, especially to Adam, the heavens intelligibly declared his glory. By him especially the "invisible things of God from the creation of the world were clearly seen, being understood by the things that were made, even his eternal power and godhead." And who can tell (like what obtains in heaven, and sometimes in the hearts of the redeemed on earth) the delights—the exultings—"the heavenly joys"—the "holy triumphs of his soul," as Adam beheld—in his works of marvellous skill and power, and gifts of not less surprising bounty, the image of his Maker's various and infinite excellencies.

Thus far respecting Adam's knowledge of the works, will, and perfections of God. To avoid needless prolixity, we will merely suggest a hint on the question, was the glorious doctrine of a triune Jehovah revealed to man before the fall? We incline to the affirmative, for these reasons: some things which the book of nature, exclusive of revelation, did not teach were, by divine tuition, revealed to man in a state of perfection, and why not the doctrine of the Trinity? Was not Adam acquainted with the Creator of all things? But the Creator of the world was a triune God. For the Scriptures plainly exhibit a plurality of persons in the account they give of the origin of things. Like a redeemed sinner who owes his spiritual existence or salvation to Father, Son, and Holy Spirit, Adam had his being from a triune Jehovah. Un-

less, therefore, Adam was acquainted with a triune Jehovah, he was ignorant of his Creator. Moreover, it seems most probable that God appeared to Adam in a human form; and the general opinion of the learned is, that it was the eternal Word who thus appeared. Did not Adam know that it was the Son of God? But enough on this point: for with respect to ourselves as sinners, what we are chiefly concerned to know is, not what Adam knew of a triune Jehovah, nor yet what we ourselves know of the doctrine of the Trinity in a merely speculative way—but whether we know it experimentally and savingly—whether we know the Holy Spirit by being the subjects of his ordinary and saving operations? If so, then do we likewise know the Father and the Son? And although our remarks on the wisdom of the first man may be thought sufficiently extended, yet I think it will be proper ere we conclude the subject, to suggest a reflection or two by way of improvement.

1. The subject discountenances ignorance, and every thing by which ignorance, is supported or knowledge is impeded. It should likewise remind us of the sad effects of sin—but for sin, with what an intelligent as well as holy race of beings would this earth have been peopled? How sickening then is it to the soul to consider the effects of sin in this respect? What countless myriads of the human race have lived and died nothing but rude, illiterate savages. What multitudes more, even in christendom, who are as to general information, more igno-

rant than civilized heathen, and as to religious knowledge almost as ignorant as they.

2. How delightful then and interesting will the society of that world be, where “knowledge grows without decay!” A world where ignorance can no more exist than sin. “O ye blest scenes of permanent delight—full beyond measure”—“full not only of innocence and love, but of knowledge and intelligence;—and such as we who see but in part and through a glass darkly, can but inadequately comprehend. Then however if we arrive there, we shall know even as also we are known.”* For of heavenly knowledge it may be said much more truly than of Adam’s—or of any which will ever be attained in this world:—“The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.”

3. Principally in the way of improvement, I would remind you, that as knowledge was an essential quality in the first creation of Adam, so knowledge is an essential part of the new creation or regeneration of the soul. Thus the Apostle Col. iii. 10, “and have put on the new man, which is renewed in knowledge.” Permit me earnestly to exhort you to enquire, whether by a new creation you possess this image of God, being renewed in knowledge? It is of unspeakable importance you should possess that knowledge which is only to be attained

*1. Cor. xiii, 9—12. Isa. xxx, 26.

by the renewing of the Holy Spirit: for the Saviour says "it is life eternal to know thee, the only true God and Jesus Christ whom thou hast sent." Therefore that we, in possession of this Divine knowledge be made to resemble God who is a being of infinite intelligence, is as essential to our well being, as it was to Adam's to be created in knowledge after the image of his Creator. Which image of God, in Adam, we observe,

4
moral rectitude
2ndly.—Consisted in righteousness and true holiness. Thus, on the principle that there can be but one image of God, let us hear the Apostle again, Eph. iv. 24, "and that ye put on the new man, which after God," viz. (according to the pattern of his own image,) is created in righteousness and true holiness." It is not by any means certain that the terms, "righteousness and true holiness" ought to be considered as importing things essentially different; for additional words do not always vary the sense, and in other places of the Scriptures, it will be found, that the same thing, viz. moral rectitude, is sometimes expressed by the term righteousness, and sometimes by the term holiness. In the passage before us, both these terms should, in our opinion, be considered as expressing this idea, for the Apostle here speaks not of a righteousness which is imputed, but of one which is produced by what he calls a creation, i. e. that divine regeneration which is effected in the souls of all true believers by the Almighty power of the eternal spirit, by which he creates the "new man," or forms the sinner anew, making him "a new

creature in Christ Jesus." What then can that righteousness be in which a believer is created but moral rectitude?—and what is "true holiness" but moral rectitude? But then it ought to be remarked that these different terms may be considered as expressing this idea under different aspects, and therefore the term "righteousness," has been interpreted by very learned and judicious men, as intending a state of heart and character respecting the duties enjoined in the second table of the law; and "true holiness," as intending the same principle of grace, only considered as "inclining and enabling its possessor to yield obedience to the commands of the first table" which treats of the duties man owes to God, as the second does of those he owes to his neighbour and himself. Now the righteousness and true holiness of Adam were substantially the same in their nature as they are in every divinely renewed spirit, only they differ in degree. And therefore, to endeavour to place in a tangible manner, a distinct idea before you, on the subject under consideration, you must be reminded, that the above interpretation of the Apostle's words teaches us the following sentiment concerning the moral rectitude of our first parents, viz. that it consisted first in a perfect conformity of nature to God as a being of spotless purity, and to his law, which, as given to Adam as a covenant of works, required of him perfect integrity of nature. Nay, considered as a rule, which it was, prior to its being a covenant, and necessarily must have existed as a rule, had obedience to it never been proposed in

the light of a condition, on the performance of which man was taught to build his hopes of obtaining the promised reward—this moral law, I say, considered as a rule, was enjoined as a rule to his nature as well as actions. Adam's moral rectitude consisted therefore 1st, in a perfect conformity of nature to God and his law—this conformity God gave, and having given it, required him by his law, (what could he less demand of him,) to preserve it inviolate.

It may seem superfluous now to add,

2ndly. That it consisted in perfect conformity in thought, word, and deed, to every commanded duty respecting either his God, himself, or his neighbour. This is that uprightness of which Solomon speaks, Eccles. vii. 29, "Lo this only have I found—that God made man upright, &c." Of the sinners before the flood—and it would apply to many who have lived since. It might possibly be asked, why object to apply these words generally to man considered as a sinner? If I mistake not, they are not unfrequently so applied: if so, they are most unquestionably often misapplied. I would, therefore, although I should be sorry to arm with a weapon those who too rigidly scan every word and every sentiment advanced from the pulpit, ask, whether when the language is maturely considered, any person will still affirm that it may be truly said of each and all by nature, that "every imagination of the thoughts of their hearts is only and continually evil? Is every humane and benevolent feeling eradicated out of our nature? do we not

often see men destitute of real piety both devising and executing things intended and calculated to benefit their fellow-creatures. The words were obviously never intended to represent what man is simply considered as a sinner, but what he becomes when the principles of our corrupt nature have gained the entire ascendancy over the soul. As to the doctrine of human depravity, what the Scripture teaches respecting it, seems to be this:—not that man is absolutely destitute of all good, but that he is destitute of all spiritual good—of faith—true love for God—genuine humility—unfeigned repentance, and so forth: and that he is so depraved that there is no sin but what he would in due time commit, if not prevented by one means or other. At the same time, while we contend that the words under consideration were intended to describe a state of actual corruption in an extraordinary degree, we mean not to dispute but that there are senses in which it may be said of every unregenerate man—‘that every imagination of the thoughts of his heart are only evil continually.’ The Scriptures (Gen. vi. 5.) give us a sad report, viz., that every imagination of the thoughts of their heart, was only evil continually. The reverse of this expresses man’s primitive state: for, as he came out of the hands of his Maker, all the motions and inclinations of his soul were only and continually good. For what was the state of his understanding, which is the directive faculty and the noblest of the soul, as speech is of the body? It

was perfectly light in the Lord, i. e. respecting the will of his God. Adam's understanding was the subject of neither ignorance, nor as Dr. Bates remarks, "prejudices which might render it an incompetent judge of good and evil." Such was the delightful state of reason as it came from God. But just the reverse of this is true of the mind in its present state. Respecting both God and truth, it is in a state of worse than Egyptian darkness, and warped by a thousand ensnaring prejudices. But to return to Adam. Add to this, (the state of his understanding,) that all the other faculties of his soul were in a state of perfect subjection to reason, which like a skilful pilot, managed the helm, i. e. (O delightful state of things!) God's will ruled reason, and reason ruled the soul. Thus man was upright—his moral rectitude was perfect—Adam was "a perfect and an upright man, one that feared God and eschewed evil," in a higher sense than was Job. For let us add, as it was with unspeakable delight that reason managed the helm by her Creator's commands, so it must have been no less delightful to all the executive faculties to obey: for what is it that makes obedience pleasant—is it not love? Love to him that commands—love to what is commanded. As the poet says.—

" 'Tis love that makes our willing feet,

" In swift obedience move."

With what propriety does this language or sentiment apply to the first pair in their first state, on

the altar of whose hearts what a flame of love was ever burning—not only to each other, which made relative duties sweet, but to God. And what an active and perpetual flame it must have been, seeing it had no dross of corruption either to consume or damp its ardour. O delightful state of love! Would that every disciple of Christ were renewed and increased every day in love. We should not then have to say “how tedious and tasteless,” or useless the hours. [And be it remembered, our obligations to love are infinitely greater than were Adam’s, wonderful as they were.

Man was therefore perfect in holiness, because he was perfect in love—perfect in love because he loved God to the extent of his capacities, so as that God had no fault to find with it. He loved his God without the influence of any contrary affection. Moreover, his love for himself and the creature was perfect, because it was subordinate to reason and God. It neither loved any thing too much nor too little—it was a love under such controul, that it led to no excess in the enjoyment of any of the satisfactions which the creature was capable of yeilding. A love for the creature so perfect was man’s, that instead of making him love his God the less, it caused him to love him the more, as being one of the many tributary streams, by the union of which, his happiness became comparable to the river broad and deep Ezekiel saw in vision.

So much for man’s having been created in the

image of God's holiness. May it be our happiness to have that image, lost by sin, by a new creation restored: may we, "after God, be created in righteousness and true holiness"—may we see to it that we possess true holiness—that which is produced by the implantation of divine principles in the soul, and which in no small degree, consists in supreme love for God and Christ! Is the holiness that we possess true? If so, then shall we in due time be as holy as was man when first created, and possess in heaven a bliss more exalted than his. Nevertheless, Adam's happiness while he continued unblameable, was so wonderful, that it is usual to consider it as a part of that resemblance to God, viz. in his blessedness, in which the Scriptures inform us he was created. We therefore remark.

3rdly, That man was made like to God in blessedness.

Until "drawn aside from his own steadfastness" Adam was so happy, that he had no want nor lawful wish which was not supplied. He might have truly said as the Psalmist does: "Thou preparest a table before me in the presence of mine enemies: thou annointest mine head with oil, my cup runneth over." Adam, it is true, was not by confirming grace made immutably happy—this is a peculiarity of another and a better covenant than that under which he was placed, viz. the covenant of grace. But, with this exception, his happiness was so complete, that perhaps he did not imagine it possible for any being to be happier than himself; such was

his lot, that there was not one crook in it; till man knew sin, he knew no sorrow.

But more particularly.—On this subject you should be directed to consider Adam in respect of his spiritual or rational, and of his material or animal faculties, for of both these he was constituted, and in both made capable of happiness; and in case he fell, he was to suffer misery in both.

The happiness of the soul, is the soul of happiness. Accordingly we are doubtless to think that man's chief felicity in his primitive state was that which he enjoyed in the nobler part of his nature. I mean the happiness he derived from such sources as these—viz.: 1st. *Knowledge*, which is a source of satisfaction to the soul, and was especially so to Adam. Particularly the knowledge of God in his perfections, and in the methods he is pleased to adopt to express them, is, to those who love him, a source of such delight to the soul, that she is made, through discoveries of God, sometimes to feel “a joy which is unspeakable and full of glory.” Hence it is that true believers are often made so happy in the believing contemplation of the Saviour, and in the study of the sacred Scriptures: as David says, he “rejoiced over God's word as one that findeth great spoil,” as the miner when he meets with a good vein of some precious metal. And what delight must “the knowledge of the Holy,” and fresh discoveries of his infinite excellencies, have yielded to Adam, seeing that he loved him with so pure a heart and so fervently—love him even better, we

may suppose, than he did, who, when his soul was about to burst the bands of mortality, said, "I love my God so much, that I think I could not love him more and live." Delightful frame in death! O for more of it in life!

It is not easy therefore to conceive the happiness which must have accrued to man from the perfection of his moral state, especially from union to God by love and perpetual communion with him. How happy are the truly pious not unfrequently rendered by a similar cause, by feeling their understanding irradiated with the heavenly light of divine truth and divine illumination:—By having their wills sweetly and powerfully subdued to God's, and the principles of corrupt nature made to submit to the "divine nature." What "a little heaven below" it is to have the affections elevated above, and disentangled from the world and sin, and strongly fixed upon and solaced in God. In a word, who can describe the happiness of the regenerated soul when it is sensible of a divine union to Christ by faith, and to God by love, and is in the enjoyment of that fellowship with a triune Jehovah, which is one of the peculiar features and choicest privileges of the saints! "O the delights—the heavenly joys" of the soul in such circumstances and seasons! And these hints on an interesting part of christian experience, are neither enthusiastic nor fictitious, as could easily be proved by many arguments and passages of holy writ. I shall however only refer to the words of St. Peter,

in which they are in substance embodied: "Whom having not seen, we love: in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory," 1 Pet. i. 8. It will be immediately perceived how emphatically these remarks apply to the happiness of man in his primeval state as derived from the source above stated. These reflections however we shall leave you to apply: only adding, that in addition to the cause he had for satisfaction both with his God and himself, there was hope of being, ere long, confirmed in his delightful state, and so rendered incapable of sinning and falling from it.

2. I shall briefly refer to the other part of man's nature, viz.: his bodily or sensitive faculties, by means of which his happiness was increased, as glorified bodies will increase the felicity of glorified souls. Upon man's primitive happiness in this respect Divines are wont to dwell on two things, viz.: the provision God made for the gratification of man's material nature, and the capacities of that nature to enjoy that provision. On the former of these think how admirably God provided for man's domestic happiness. All the rest of his provision was answerable to this, and bore the stamp of the same wisdom and munificent liberality. Provision like that of the gospel, characterized by profuseness, suitableness and variety, and all bestowed with infinite kindness and freeness. The spot too—the delightful spot, created as well as allotted for the first and the happiest pair, was a paradise,

such as the most magnificent monarch never possessed—such as “the sun has never beheld in his wide career,” since sin blasted the beauty both of man and of the works of God. Ere this, what was the state of creation animate and inanimate? It was such as to yield pleasure, and only pleasure, to man; for neither were animals nor things noxious nor deformed, but such in respect of innocence, amiableness, and perfection, as was calculated to feast every sense of the body and every passion and principle of the soul. How great then must have been the felicity which existed, ere sin that greatest of all enemies to it obtained a footing in this lower world; especially so must it have been, when we consider man’s capacity to enjoy without abuse or satiety the provision made for him by his bountiful Creator. He had no grief of soul to prevent him eating his bread with a merry heart. His health was firm—his senses perfect—all his bodily faculties vigorous, and his spirits ever sprightly, even, tranquil, and buoyant. He had no unlawful wish after any absent good, nor the least propensity to destroy satisfaction by intemperance. The enjoyment of the creature depends very much upon the possession and exercise of piety—depends much on the enjoyment of God in and by means of the creature. The disposedness of our minds to watch, and as it were, kiss the hand by which we are fed, supported and defended—depends in no small degree on our being inclined to recognize the displays of Divine goodness, and to abound with thank-

fulness and praise for them. Thus (as the Scriptures inform us, “godliness is profitable for all things,”) we see that piety is profitable as a capacity for enjoying the blessings of providence. But who upon earth has possessed this capacity in an equal degree to man in his primitive state? What fellowship with God in the creature had Adam! How full of thankfulness and praise was he! Surely such enticements to love and gratitude on the one hand, as those with which he was environed and pervaded, and on the other, such disposedness to the exercise of these cardinal virtues, must have rendered man happy beyond expression: for what are more powerfully productive of happiness than love and gratitude strongly excited towards God? Thus we see how the perfections of man’s moral state contributed to his enjoyment from the creatures. Upon the whole, and to conclude this subject, man’s happiness in his first state was in proportion to the perfection of his natural and moral constitution—in proportion to the provision made to promote his happiness, and such as even to bear a resemblance to the blessedness of God, in the image of whose blessedness he was created.

What a world in respect of felicity would this have been, had man kept his first estate! Instead of which, what various, complicated, and heart rending misery do we behold. Sad and direful is the change which sin has wrought, not only in the character and condition of man, but as the Apostle says “the whole creation groaneth and travaileth in pain

together," being, "subject to vanity" by the sin of man. Weep my soul for sin, the cause of this, next to infinite woe—weep, to think that the effects of sin in respect of myriads, will not be confined to this world nor ever have an end in the next. However, amidst our griefs for the sights of enrapturing bliss of which sin has deprived us, let us remember, and endeavour to think of it to some good purpose, that through benevolence incomparably greater than that discoverable in the glass of man's primitive state—an infinitely preferable state and place of happiness, even to that which we are considering, is provided in heaven for such "as follow the Lamb whithersoever he goeth." O let us seek to be advanced to "the second Adam's state, for "the redeemed of the Lord," when glorified in their whole nature, will be happier than ever Adam was, or ever would have been, had he even stood.

To these reflections, by way of improvement of this subject, we shall only add, with what brilliant lustre does the divine goodness shine in the glass of man's primeval happiness. As viewed through this medium, how great does the goodness of God appear—by what profusion is it characterized! And by what freeness too—for thus, as has been set forth, it pleased God to load Adam with benefits before he had done any thing to deserve them. Then surely God ought to be adored for his goodness, and imitated as well as adored.

4. Lastly, man's dominion over the creatures was another part of that resemblance to God in

which it pleased God to create him, Gen. i. 27—28. —Psa. viii. 6. Thus, says one, “Adam was appointed God’s vicegerent in the world, and adorned with a flower of his crown.” And adds, “Adam was solemnly invested with this lordship when the creatures came to him to receive their names.” Adam’s sovereignty was a jewel of Jehovah’s crown, with respect to God’s being “the great King”—the universe, his dominions,—and all creatures in one sense or other his subjects.

By what means soever the submission of all creatures was produced no doubt all of them did with interesting obsequiousness, submit themselves to Adam. Their obedience to whom, was not unlike his to God, i. e. they were proud to serve so kind a master, whose appearance, composed of dignity and benevolence, impressed them, if I may so speak with confidence and awe. No uninteresting spectacle to our first parents, to behold all kinds of creatures, in ways suited to their nature, expressing their attachment and submission. This sight—this state of things too is fled. Man it is true, is still the lord of this lower world, but as he has thrown off his allegiance to God, the creatures have thrown off theirs to him. What dreadful enemies to man are many of the creatures now! And they which serve him, serve him as the slave does the planter, whose driver (most accursed practice,) follows him with the whip. Thus the obedience of the brutes to man has by sin become much like man’s obedience to God, i. e. extremely irksome, rendered with reluctance, and

under the impression of fear rather than of love—In the way the scriptures represent (Isa. i. 3.) that the beasts serve man better than man in his natural condition does God. Nor is it surprising that the state of things should be as here described, between man and the animal part of the creation. For let it be remembered that man is not now such a lord of this lower world as Adam was. His sovereignty bore a resemblance to God's, i. e. it not only was exercised with a regard to equity and mercy, but would have continued to be so. But instead of enquiring what kind of master a sinless master would have been, which is sufficiently obvious, let us reflect for the sake of advocating the cause of animals, (which God himself does in his word) and ask, what kind of a master man is now! But here as this discourse will I fear, already be thought much too long, we shall only remark, that the most useful animals could not be treated worse by the most barbarous savages, than they are in every civilized country upon earth. The beasts have not been benefited by civilization—man being in respect of them a civilized savage. This I would especially submit to the consideration of persons professing godliness, in the way of caution against cruelty to animals, whether as it respects infliction of pain, or neglect of food, not doubting that they will remember it is said in a book they profess to receive as the rule of their faith and practice, “a merciful man is merciful to his beast.”

LECTURE III.

Of the Covenant of Works.

In considering the dispensations of God towards Adam, the next thing requiring attention is the covenant of works, or the compact which was entered into between God and Adam, respecting the way to obtain perfect happiness. A transaction this in the Divine proceedings of a character in all respects so important and eventful, and in some of its features so mysterious, as to demand the most serious and earnest attention of all, but particularly of those whose duty it especially is not to be “unskilful in the word of righteousness,” nor regardless of the ways of the Lord. As to those private christians who take a pleasure in marking especially the more prominent passages in Divine providence, (and surely it is the duty of all to do so,) nothing need to be said to them with a view to obtain for the subject a suitable hearing, because it is likely they are aware that God’s confederating with Adam, was one of the more remarkable links in the chain of his purposes—the second, if I may so speak, that was made visible from heaven.

On the subject to be considered, the scriptures speak thus: "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die. —Gen. ii. 16, 17. Here we have, either implied or expressed, the principal particulars of the covenant of works. For as an able Divine remarks on the words, "Here we find every requisite of a covenant parties, condition, penalty, (which includes the promise) and seals."

Therefore that such a compact was made between God and Adam is certain. On this point, to which I shall have more than once to advert, the author just quoted observes: "it is expressly called a covenant, Gal. iv. 24—Hosea vi. 7. *Marg.* Adam is expressly paralleled with Jesus Christ as our new covenant head, Rom. v. 12, &c.—1 Cor. xv. 22. Without the supposal of this covenant, it is impossible to account for the imputation of Adam's sin to his posterity, in a way consistent with the justice of God; or to account for the imputation of his first sin—his "one offence," more than his after transgressions; or for the imputation of his sin, more than those of our immediate ancestors. It may be proper likewise to remind you, that the Scriptures speak especially of two covenants of God with man; viz. the covenant of works, so called because it required perfect obedience as the condition of enjoying the promised reward; and the covenant of

grace, Rom. iii. 27.—Gal. iv. 24. The former of these we now proceed to discuss, beginning

I. With the contracting parties.

In all covenants there are two or more persons concerned, so in this, and these were God and Adam

1. God, considered as our Creator, bountiful benefactor, and sovereign Lord. This covenant therefore being instituted between parties between whom existed an infinite disparity, we must not expect (as in compacts between equals) to find the infinite God consulting with man as to the terms on which he would continue or increase his favours, or grant man leave to accept or reject these terms. Rather, should we not conceive it was becoming the infinite God to appoint with sovereign authority what conditions himself judged equitable: and that it was the bounden duty of Adam, at once, and without the least hesitation, to bow to his will, who is “as universally the final as the efficient cause of all creatures.” And this representation, so perfectly in agreement with right reason and just conceptions of God, exactly accords with the facts of the case as recorded in the passages above quoted, Gen. ii. 16, where it is said not that God consulted the man, but “the Lord God commanded the man.” And we say the disparity of the parties contracting, accounts for this peculiarity in the legal compact. If therefore any person should feel disposed to raise an objection, either against this proceeding of God, or to that word which records it, on the ground that it was arbitrary, Adam not being consulted in the

way that is usual in covenants between equals, he may here find an answer to such objection, viz. the greatness of God, which renders it fit he should command, not consult—besides its being impossible for God to do any thing but what is infinitely wise and equitable. And I would ask, providing it be done wisely, justly, and mercifully, may not a father exercise parental sovereignty among his children and be blameless? Much more, may a righteous and benevolent God over his own creatures. That God who is the great proprietor of the universe and all it contains—Whose being is the origin of all existence, and whose bounty is the source of all bliss—How justly doth it appertain to thee most wonderful Lord sovereignly to dictate to any, to all thy creatures what is their duty—and to do “according to thy will in the army of heaven, and among the inhabitants of the earth; and none can stay thy hand, or say unto thee what doest thou.” “O man who art thou that repliest against God.”

Moreover, the sovereign authority, which God most righteously as well as most certainly exercised in this matter, is denoted, as judicious divines observe, by the covenant of works being, as it frequently is, denominated a law, and the law of works.* Why should this covenant be thus called a law? Because the conditions were sovereignly “commanded by God.” And their being appointed in this way, originated in the infinite disparity of the persons covenanting.

* Gal. iii. 10.—Rom. iii. 27, and vi. &c. and vii. 4, and viii. 2—Gal. ii. 19, and iv. 4.

2. The other contracting party in this league was Adam.

Adam considered.

1. As perfectly innocent and holy, and consequently able to perform all that God required of him. God therefore justly demanded of Adam absolutely perfect obedience, because he was formed with a capacity to render it. And what other kind of obedience would it have been meet for such a being to have rendered to such a Lord. But for any now to seek to be saved by their own works, as if they were perfect, or as if the Scriptures countenanced such a way, is of all errors the most absurd—neither is it the less absurd nor the less dangerous, because it is of all errors the most common. Such persons (and all are such who are in a state of nature) need to be requested to bear in mind, that the covenant of works (the form of which, is “the man that doeth those things shall live by them,” Rom. x. 5.) was made with Adam in a state of perfection. And where is the fallen man that can now perfectly do what the law requires? This however he must do who thinks to be saved by his works, or perish in the enterprize. Let us not then any longer deceive ourselves by acting like them whom the Apostle thus censures in the following language: “For I bear them record, that they have a zeal of God but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto

the righteousness of God," i. e. the justifying righteousness of Christ, as the next verse explains it, Rom. x. 2—4—Phil. iii. 7—9.

2. But Adam in the capacity here in question, is not merely to be viewed as perfectly innocent and capable of doing all that God commanded him; but he must likewise be considered as covenanting for all his posterity as well as for himself. For it is capable of being satisfactorily evinced that Adam was, by the appointment of God, constituted the federal and representative, as well as natural head of all mankind. It will therefore be proper to endeavour to state here what was the nature of that union or relationship which the covenant of works originated between Adam and his posterity, and which was the ground of his sin, being, (to borrow the Apostles' phrase) imputed to them, i. e. charged to their account. For the Apostle repeatedly affirms, (Rom. 5. 12.) that Adam's first sin was charged to the account of all his descendants. In short as we shall presently notice, he there expressly argues the point. Respecting therefore the union in question we remark, that what the scriptures appear to teach is this, namely—that there was such a oneness between Adam and his posterity—that they had such a being in him, as their representative—that they were considered to have sinned in him in this sense, viz.—that the consequences of Adam's first transgression, fall on them as truly as if each one had been guilty, of the first sin in his own person. Even as there was

such a oneness between Christ and those he represented and for whom he suffered—that their sins were imputed to him, i. e. charged to his account, namely so that he became liable to be treated, and so was actually treated, as if he had been a most guilty sinner.*

Moreover, if Adam had stood, his obedience, such being the nature of the union between them— would have been just as advantageous to his posterity—as if each one had performed the conditions of the covenant of works for himself in his own person. For by union to Adam, we should have been considered as having obeyed in him. Or in virtue of our union to Adam, his obedience would have been imputed to us, i. e. charged to our account. Just as (for the Apostle himself parallels Christ and Adam together as covenant heads) in virtue of union to Christ, his righteousness is imputed to a believer : that is, it is so charged to his account as that the benefits it procured become as truly his, as if he had obeyed in his own person, or were literally as righteous as the righteousness of Jesus can make him. † So much for the nature of the union, on which the covenant of works originated between Adam and his posterity.

But as Adam's being constituted the covenant head of all mankind, is one of God's dispensations with which man is especially wont to be offended it will be indispensable to weigh the sentiment in the balances of the sanctuary, and to see, whether what we have affirmed be truths revealed in the

*Isa. 53. 6. 2 Cor. 5. 21. †Rom. 5. 19.

Scriptures. On this point, a celebrated divine, no less solidly than ingeniously remarks, "that God as it were, said to Adam, as once to the Israelites, (Deut. xxix. 14—15) "Neither with you only do I make this covenant and this oath; but also with him that is not here with us this day;" and adds, "the whole history of the first man proves that he is not to be looked upon as an individual person, but that the whole human nature was considered as in him." For it was not said to our first parents only, "increase and multiply:" nor is it true of Adam only—"it is not good that man should be alone:" nor does that conjugal law,—*"therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh,"* concern him alone, which Christ still urges, Matt. xix. 5.—nor did the penalty threatened by God upon Adam's sinning,—*"thou shalt surely die,"* affect him alone; but *"death passed upon all men"* according to the Apostle's observation, Rom. v. 12—19. We affirm that Adam was a public person and that therefore he and his posterity are dealt with as one. Let the reader fairly then consider what the Apostle here says, and then we think he will admit that the subject in debate is clearly determined in our favour, so far at least, as the word of God is permitted to be, "the judge which ends the strife." And we will add, if the debate, must be settled by an appeal to the sword, let it be the sword of the Spirit, and not the sword of reason—I mean carnal reason.—Inspired and infallible reason speaks thus on the subject:

“Wherefore, as by one man, sin entered into the world, and death by sin; and so death passed upon all men,” (all were sentenced to die) “for that all have sinned” (even infants, viz. in Adam, which the Apostle proceeds to prove,) “For until the law, sin was in the world, but sin is not imputed when there is no law.” And therefore, there was a law before that given by Moses—even that law which Adam was under, as a covenant head. And by this law, because Adam broke it, sin was imputed, and death inflicted upon the whole human race, even upon infants. For as a proof of this “death reigned from Adam to Moses, even over them” (viz. infants) “that had not sinned” (actually) “after the similitude of Adam’s transgression,” who (as a covenant head) is the figure, (type) of him that was to come, viz. Christ—Now as infants can actually transgress no law, must it not follow that they sinned in Adam; and that his sin is imputed to the whole human race? for even infants die. But death, says the Apostle, “entered into the world by one man’s sin,” viz. Adam’s. Adam’s sin is therefore imputed to infants who die for it. It is therefore, imputed to the whole human race—in virtue of union to Adam, and our being together with him under that law, which he broke, and whose existence in the world as the Apostle here, argues is implied by the existence of sin, and death, previous to the giving of the law by Moses at Sinai.

In short the apostle in the verses under consideration, affirms that all are involved in the guilt of

the first transgression, Adam was therefore the federal head of the whole human race. Does not the apostle teach what we here affirm? Let us hear him again. “But not as the offence, so also is the free gift. For if through the offence of one, many be dead, &c. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation. For if by one man’s offence death reigned by one. Therefore, as by the offence of one, judgment came upon all men to condemnation. For as by one man’s disobedience, many were made sinners.” Surely it will not still be denied that at all events the apostle teaches the imputation of Adam’s sin to all his posterity—or as we said that all are involved in the consequences of the first transgression. And do not facts teach the same thing. What is then the inference? Why most unquestionably as the apostle here affirms that Adam “was the figure” of Christ i. e. Adam was a covenant head viz. of the whole human race. And therefore to conclude. If sin and death entered into the world by one man; and by Adam’s first sin; if all even infants sinned in Adam; if even infants are not excused from the penalty of that law, which Adam broke; if it be thus manifest, that Adam’s sin is imputed to the whole human race; and that therefore the whole human race are involved in the consequences of Adam’s sin; if all become sinners by his disobedience; if sentence of death passed upon all men as the apostle here repeatedly affirms, for having sinned in Adam; if it

is "through the offence of one that many be dead;" if "the judgment was by one to condemnation," "if death reigns by one man's offence;" and finally if Adam was a type of Christ;—if these things are so, must it not follow, that Adam contracted, not merely for himself, but for all his posterity—that he sustained their persons, and was constituted their covenant head and representative? If not, let him who objects, explain the meaning of these passages. And however mysterious or even inexplicable this dispensation of God may appear to us in some respects, yet, as it has God for its author, we may be sure it was perfectly wise, good and just. And that it was so, we hope to be able in due time to evince.

Having considered the contracting parties we proceed,

II. To examine into the condition of the covenant of works, which was unsinning obedience during the period of Adam's probationary state. Obedience supposes a law or laws. There were two laws Adam on pain of death was bound to keep, viz. first, the law of nature, written on his heart: secondly, the symbolical or positive law, respecting "the tree of knowledge of good and evil," mentioned Gen. ii. 17. By the former of these, we mean the moral law, the same for substance as the decalogue, and which was to man, even in a state of perfection, the rule of moral right and wrong. Moreover, by this law, as well as by the supreme authority of God, man was, and still continues to be, obliged to obey God in every thing which it

pleases him to make known as his will. This moral law is, by divines, frequently called the law of nature; thus denominated, because it was coeval with nature—because, as the apostle hints, (Rom. i. 15.) it was written in man's heart by nature, i. e. in his primitive state; and because its injunctions and prohibitions are founded, not as positive laws are, in a great measure, on the sovereign will of the supreme and eternal lawgiver; but upon the nature and moral character of Jehovah—the nature of man, and the relation in which he stands both to God and to his neighbour—a law, in short, arising in a way of such absolute necessity out of the nature of things, that what it enjoins could not but have been enjoined without the most manifest incongruity and even absurdity. Thus we say, it was necessary for God to command his creatures to love him, and to love one another, and to suppose that God could have dispensed with this, is absurd or worse, for it borders on blasphemy. Such being the character of the moral law, or the law of nature, it is obvious that man was necessarily under it—I mean, obliged to obey it from and by his creation. That he was, how can a doubt be reasonably entertained? For, as Dr. Bates admirably remarks, “The law of nature to which man was subject upon his creation contains those moral principles of good and evil, which have an essential equity in them, and are the measure of his duty to God, to himself, and to his fellow-creatures.” How then, we ask again, could that God who has every kind of claim to man's obe-

dience, who created him for his own glory, and formed him with a nature capacitated to know and do his will, do otherwise than require his obedience? Ought he to have allowed him to be his own lord, or with impunity to be unholy?

It was necessary, therefore, that man should have been subject to this law as the rule of his nature and actions. But his being under it, considered as a part of the condition of the covenant of works, is attributable—not to a necessity of nature, but to the sovereign will of God, or an act of sovereign goodness:—it was necessary for man to obey, but it was not necessary for God, by covenant, to engage to bestow eternal life on Adam and all his posterity, for doing nothing more than what was his bounden duty to perform. The Apostle, however, calls the law under consideration “a commandment ordained unto life,” viz. unto Adam, Rom. vii. 10. Obedience to the moral law was, therefore, a part of the condition of the covenant of works.

Let it be remarked therefore, that by the constitution of the covenant of works, by which perfect obedience was enjoined to the moral law, God neither required of, nor imposed any thing on man, but what the nature of things rendered indispensibly necessary, and to the performance of which he would have been bound, had there been no such compact in existence, as that which we are considering. So that this part of our subject may be concluded in the words of the celebrated Divine above quoted, who observes: “This constitution of the covenant

was founded, not only in the will of God, but in the nature of the things themselves."

2. On pain of death and as a condition of the covenant into which he had entered, Adam was obliged to obey the symbolical or positive law—he was not to eat of "the tree of knowledge of good and evil." This tree, whether an entire species, or, which is more likely, one individual tree, was significantly thus named; for what, if our first parents had abstained from eating of the forbidden fruit? Then had they known that good which can be known only by the possession; but because they would not submit to God's will, by eating of the fatal tree they came to know the vast difference between good and evil—the greatness of the good they had lost, by the loss of it, and the greatness of the evil they had brought upon themselves by the feeling of it." The fruit no doubt looked very tempting, as do many kinds of forbidden fruit still. Before we pluck, let us think of Adam, and remember, that it grows upon the tree of knowledge of good and evil still; for forbidden fruit, i. e. sin, is an opener of the eyes, (Gen. iii. 5—7) to teach us the worth of some good by its loss, and the misery of some evil, by its possession. Adam, by eating of the forbidden fruit sinned himself into a liability to eternal misery. What if we should sin ourselves actually into it by the same means, then, indeed, would our knowledge of good and evil be increased in a way which is horrible even to imagine! What then must it be to feel it? Let us not, then, trifle with sin.

But you would probably enquire what was God's design in creating this tree, and then making abstinence from its fruit a condition in a matter of such moment. If the question be, was not this law severe? I answer, how could it be severe to grant the liberty of every tree but one? But that this prohibition was founded on reasons highly becoming the wisdom, goodness, and equity of God, it is easy to prove, for,

1. It was intended and calculated to keep alive the impression in the hearts of our first parents, that God was the great proprietor of all they possessed. To put them in mind that they were only tenants, God reserved this tree for himself. And it was very proper that they, though perfect, should be reminded of this. The rather, as it tended constantly to remind them of their obligations to God, the dependance, love, gratitude, fidelity, and submission they owed to their bountiful Lord. And surely no one will dispute that it is fit every one should not only feel, but feel in a suitable manner, or so as to be influenced in his heart and practice, that all he possesses is much more God's than his own, and that he should consider himself rather as a steward than as a lord.

2. And was not the prohibition we are considering a suitable monitor to remind Adam that it behoved him to seek his happiness, not in the creature, but in God, in curbing rather than in gratifying the desires of his material part, and that he was to seek his safety from evil, and final elevation, to

a more perfect state of being, in the way of obedience to his Maker's will? That this sacramental tree enforced, in the most intelligible and impressive manner, exact and universal obedience to the will of God, can be disputed only by such, whose hearts are alienated from God himself, and therefore it is no wonder if they object to his proceedings.

3. Excellently, therefore, one observes, "that this law, respecting the forbidden fruit, was to make trial of man's obedience in a matter very congruous to discover it. For had the prohibition been grounded on anything morally evil in itself, there had not been so clear a testimony of God's dominion, nor of Adam's subjection to it. But when that which in itself was indifferent, as the eating of an apple, became unlawful merely by the will of God, and when the command had no other excellency than to make his authority more sacred; this was a confining of man's liberty, and to abstain was pure obedience." Now as it is clear that Adam and every man else owe this kind of obedience to God,—to obey him first and principally from a regard to his authority, which is pure obedience; so it is equally clear God might consistently institute such a test as was suitable to prove whether man would obey him in this way or not.

4. By making the authority of God more sacred, and teaching man in such important respects his duty, the tendency of this law was manifestly to

prevent sin, and this was its tendency in other respects. For it seemed to bid man beware of his bodily senses and of an unrestrained desire after knowledge. The prohibited tree was pleasant to the eyes—this said, “beware of thy senses,” and so it says to us:—it was the tree of knowledge, and this said, “remember there is a curiosity to know, which is dangerous.” In short, by this tree, man, even in a state of perfection, was taught, that he who would obey God must practice self denial—and that, that is the choicest obedience in which sacrifices are made to render it. When to these remarks on the forbidden tree we add, that it reminded man, that, as something apparently desirable was denied him, his present state of happiness was not perfect, and that it was “a sacramental pledge which sealed eternal death in case of disobedience:” when these remarks, I say, are maturely considered, I trust it will appear that the divine conduct in this matter has been fully vindicated, and that this condition of the covenant of works was founded on reasons highly becoming the wisdom and righteousness of God. This subject however, will have to be resumed. I shall therefore, now proceed to consider,

III. The reward or promise of the covenant of works. And this was what was promised, viz.: on condition of Adam’s perfect obedience, God engaged to bestow eternal life on him and on all his posterity. Respecting this promise, there are some things doubtful:—especially it is a question; whe-

ther that reward, which on finishing the work God gave him to do, Adam, and those for whom he covenanted, were to have received, would have been enjoyed in paradise or heaven? What appears certain in this matter, is the fact, viz.: that God on the conditions above explained, engaged to bestow eternal life, and that the life promised was a something greater than the felicity Adam already possessed. As to the certainty of the fact, a scripture reference or two will be sufficient to evince. The passage above quoted, (Rom. vii. 10) which affirms, that "the commandment was ordained unto life," is of itself sufficient proof that Adam's probation, had it been successfully terminated, would have been crowned, (so wonderful is the divine goodness) with an eternity of happiness. This the Apostle here affirms:—for to whom but to Adam, as covenanting with God have the requirements of the moral law ever been "ordained unto life," i. e. appointed as the condition to obtain life? And that the life here intended is eternal life, is by all confessed. Again on this point, such language as the following deserves consideration:—Moses describeth the righteousness which is of the law, that "the man which doth those things shall live by them." (Rom. x. 5.—Gal. iii. 10—12.) He that would obtain life by the law, must "continue in all things written in the book of the law to do them:" for this is the righteousness which the law requires. Thus the Apostle, to teach men the impossibility of salvation by works, and to shew that

it can be obtained alone by grace, i. e. God's free favour, through faith, viz., in the God-head and righteousness of Christ. Then with respect to the purpose for which the above language is here quoted, you must be reminded that it teaches, that if Adam had done those things which God required of him he would have lived by them, i. e. would have been rewarded with eternal life. And although this point is sufficiently proved, yet it may be of use to remark, that where the Scriptures, which they often do, dissuade men from seeking to the law for salvation, they never do it as the learned Witsius observes, by the argument that the law never contained a promise of life, but by such arguments as this:—"that the law has become weak," i. e. unable to free us from the consequences of sin, and confer upon us a title to heaven, "through the flesh," i. e. through that corruption of our nature, by which we are disabled from that perfect obedience which the law requires of such as expect to be saved by their own works.

This particular being made obvious, I shall very briefly add, that it seems natural to think that the happiness promised to Adam was a something greater than the felicity which he already possessed ere sin entered. On this subject one remarks:—"The reward annexed to Adam's obedience, was the continuance of him and his posterity in such perfect holiness and happiness, as he then had while they remained upon earth, and the translating of them in due time to the celestial regions, where they

should be for ever blessed with the full enjoyment of God." To have been merely confirmed beyond the possibility of falling from the happy state wherein man was created, would have been an unspeakably valuable accession to his bliss. Whether, in addition to this, one after another, Adam's posterity would have been taken to heaven, and there elevated, perhaps by degrees, to a state approximating nearer to that next to infinite dignity and felicity, to which the redeemed will be raised at the last day, are questions on which it would be unprofitable to speculate. The rather, for although it becomes us to examine what the Scriptures reveal, whether they be things of less or of greater importance, yet that which principally concerns us is, not what Adam's state would have been had he stood; but as he fell, what are the consequences of his sin in respect of ourselves, and especially what our end will be when we die? Can we say with the Apostle, "For to me to live, is Christ, and to die is gain?" Is Christ "formed in us the hope of glory?" Are we born again or regenerated by God's Spirit? If so, then are we by regeneration and adoption, in a better state than Adam was by creation—especially in two respects:

1. Adam's state was very delightful, but then not being confirmed in it, he lost it. Whereas, that state of salvation into which we enter by the new birth and faith in Christ, is a state from which we cannot fall finally." "Who shall confirm you," says the Apostle, "unto the end, that ye may be

blameless in the day of our Lord Jesus Christ," 1 Cor. i. 8. God by creation began a good work in Adam, but he was left to finish it himself. But in the heart of every believer, God not only begins a good work, viz. in regeneration, but himself, even God finishes it, i. e. in edification, sanctification, and glorification. How plainly, copiously, and even emphatically do the Scriptures teach the doctrine of the Saints conservation in faith and holiness. Thus the Apostle, Phil. i. 6. "Being confident of this very thing, that he which hath begun a good work in you, will perform it unto the day of Jesus Christ."

2. Believers are in a better state than Adam—placed under "a better covenant" than he was, for not only is the life promised them more certain than that promised to Adam, it is likewise more glorious. Is not Jesus more glorious than Adam was even in all his glory? So shall Jesus raise his followers, by his obedience, to a more exalted felicity than Adam's obedience would have raised, his posterity had he stood. Indeed, the happiness of a redeemed and glorified sinner will have, I am much inclined to think, a decided advantage over even that of angels. The rather therefore should we by each of these arguments be induced to seek it. And may the Lord of his infinite mercy prepare us for it. Lord bring us into that state of salvation from which we could not fall, as Adam did—bring us into the road to that elevated happiness to which the second Adam will raise the ruins of the first.

LECTURE IV.

Covenant of Works Continued.

IV. On this Subject we have now arrived at a more difficult topic, viz., the penalty or punishment annexed to the breach of this covenant, of which Gen. ii. 17, speaks thus:—"For in the day thou eatest thereof (viz., of the tree of knowledge of good and evil) thou shalt surely die,"—"dying, thou shalt die," says the Hebrew, the ingemination or doubling of the word die, importing as usual in that language, the certainty and importance of the truth spoken. "In the day thou eatest thereof thou shalt surely die." And these words were literally fulfilled in these respects: the very moment that man sinned he died spiritually—he felt the beginning of death corporeal, and became obnoxious to death eternal. What, was Adam thus to die for eating of the forbidden fruit? So these words declare—declare likewise, that death and all other evils are the consequences of sin. This we notice, because some Socinians and Pelagians have denied that natural death is the fruit of sin, or that it was originally intended as a curse, but rather, say they,

as a blessing. As if death were here promised, rather than threatened ! Thus denying, as their custom is, the plainest testimonies of God's word, which asserts, as the passage before us most unquestionably does, that "by sin, death entered into the world ;" and that it is a part of the curse of the law. This they deny, "because in doing so, they think they can more easily answer our arguments for original sin taken from the death of infants."* But not to stay longer at the threshold, there are three things respecting the penalty of the law of works here mentioned, which especially require attention.

I. What are we to understand by these words : "Thou shalt surely die?"

II. Had this threatening, respect not only to Adam, but also to all his posterity?

III. What answer can be given to some of the more plausible objections which have been advanced against this dispensation of the Almighty?

I. What is to be understood by these words: "dying thou shalt surely die?" And we say, that corporeal, spiritual, and eternal death, is here threatened. By death, corporeal or natural, we mean, the separation of the soul and the body, including all those sad effects of sin in our mortal frame, which either cause or render that separation necessary. By spiritual death, we intend the death of the soul, which consists in the loss of the Divine image, the Divine favour, and the enjoyment of God, or union

* Witsius.

to, and communion with him. In the possession of these consists the spiritual life of the soul.—When, therefore, Adam lost these his soul died spiritually, while it continued to live rationally. And as this life which Adam lost principally consisted in “knowledge and true holiness,” hence it happens, that we who spring from, and who sinned in him, are born “dead in trespasses and sins,” i. e. destitute of Divine “knowledge and true holiness.”—and worse than this ; impotent and averse to all that is good as well as blind. Again : by eternal death we mean the punishment of soul and body in hell, and of both the punishment of sense as well as of loss. In other words, the misery of the damned, consists not merely in being deprived of the blessings possessed in this world, and of heaven in the next, which of itself would be a state of being with the word eternity added to it, intolerable beyond conception, but also in the infliction of positive and unspeakable torments. A “horrible tempest” of Divine anger eternally beating on the soul, which can find not even a temporary refuge for a moment’s ease—no port of safety from the storm is to be found on the extended and fiery coast, strewn with millions of wrecked souls, who have lost all. In short there is a presence of God in hell : and as his presence in heaven is the most valuable jewel of which “the crown of life” is composed, so that presence of an incensed God, of which we speak, is the bitterest ingredient of that cup of woe which we call eternal death, to denote that all good dies. Besides the wrath of

God, in hell there is the rage of devils—this, and the pangs they will inflict upon themselves and upon each other. As to the punishment of sense with reference to the body : suppose it to consist (and the thought should make us tremble) of everlasting torture by fire ; or, which we should suppose would be almost equally insupportable, the torment of eternal hunger and thirst, burning fevers, and all kinds of diseases, as well as passion raging without the means of cure or gratification. The frame eternally and fearfully agitated by horrible sights, horrible sounds, and tortured with want and disease, as well as by its union with a spirit frantic with woe. You perceive how fearfully the body might be punished by means of itself, its senses, wants, and defects. But not to dwell longer on this awful subject, let these hints suffice, and O be warned ! Again we say, O be warned !

In support of the preceding statements respecting the penal sanction as including a three-fold death, it may be asked, by what arguments can it be shewn that the death here threatened in terms so general and emphatical, is not to be taken in its largest sense, i. e. to import whatever the Scriptures are wont to express by it ? How are we to explain Scriptural terms but by Scriptural references ? Now it is confessed that this is the usual phraseology of God's word, viz. to apply the term death in the manner we have here done.

Nothing is probably needful to be added on this

point, but the following observations of President Edwards in his answer to Dr. Taylor's book against original sin, are so appropriate and excellent as to be well deserving of attention, and to preclude the necessity of an apology for their insertion. After remarking that the death with which Adam was threatened ought to be opposed to the life which he possessed, our author proceeds thus :—" Besides, that which is much more evident than any thing Dr. Taylor says on this head, is that the death which was to come on Adam as the punishment of his disobedience, was opposed to that life which he would have had as the reward of his obedience, in case he had not sinned." And adds, "we may with the greatest reason suppose, that by death, was meant the most proper punishment of sin. And what death is that which the Scriptures every where speak of as the proper wages of sin, but eternal punishment." Men of candour and of discernment in the things of God, will no doubt be of opinion that this profound divine, here speaks like himself. For what can the most eagle-eyed say, that is better calculated to carry conviction of its truth to the soul than that the death with which Adam was threatened was a death which was opposed to the life which he possessed : and to the life which was conditionally promised him. But we have before proved that the life promised was eternal happiness :—and therefore the death threatened comprehended eternal misery.

II. We shall next enquire, whether this threatening had respect not only to Adam, but also to all his posterity?

It seems, as already remarked, certain, that Adam was constituted the covenant-head of all the human race—if so, it will follow of course, that both the reward promised, and the penalty threatened in the covenant of works, had respect to them as well to him—to them considered as one with Adam, and consequently as standing or falling with him. It signifies nothing therefore, for people to say, as has been said on the passage under consideration, “here is not a word relating to Adam’s posterity.” “In opposition to this,” says the great Divine last quoted, “there is scarcely one word that we have an account of, which God ever said to Adam or Eve, but what does manifestly include their posterity in the meaning and design of it. Even when God was about to create Adam, what he said on that occasion had not respect to Adam only, but likewise to his posterity.” Gen. i. 26.

Again—this point is argued in the most cogent manner, from the sentence, which after their transgressions, God pronounced upon Adam and Eve, recorded Gen. iii. 16, &c. There is not a word here respecting Adam’s posterity; but who can deny that they are here included, and who will deny that the threatening should be explained by the sentence? If, therefore, we find the sentence includes Adam’s posterity, then we may certainly infer, so did the threatening. But who would

think of reasoning with him, who should deny that Adam's posterity are concerned in this sentence, or what is recorded in the passages last quoted. For they inform us, that God said unto the woman, "I will greatly multiply thy sorrow, and thy conception; in sorrow shalt thou bring forth children." Were none but Eve concerned in this threatening? Again "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying: Thou shalt not eat of it: cursed be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles, shall it bring forth unto thee; in the sweat of thy face shalt thou eat bread, till thou return to the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Were not Adam's posterity as well as himself concerned in this sentence? But to proceed.

That Adam's posterity were included in the threatening has likewise been argued from the name Eve which signifies life, that Adam gave to his wife. And it is urged, that as this appellation was not given until our first parents had received the promise of the Messiah; and for other reasons, that it was not so much in respect of her being the mother of all that should live naturally, that Adam called his wife Eve, as in respect of her being the mother of all that should live spiritually and eternally, viz., by faith in Christ, that promised seed, who, "according to the flesh," was to spring of her.

As the reason here assigned for Adam's naming his wife Eve, may be considered by some, as at best, a merely plausible conjecture, we do not lay much stress upon it. The reader may, however, find some strong reasons in support of the sentiment in the work of President Edwards above mentioned. And, for the sake of those who have not that excellent performance in their possession we may be allowed briefly to state some of the considerations there urged, which are these:—It seems likely that Adam changed his wife's name to Eve, for the above mentioned reason, because this new name was given her after receiving the promise of him who is "our life;" because distinguished appellations used, in the patriarchal ages, to be given on such particular occasions; that, except the interpretation pleaded for be admitted, Eve's name did not distinguish her from Adam, as is reasonable to think was the case, she being no more the mother, than he the father, of all who should live naturally; and because it seems barely credible, that Adam after sin had entered, should have given his wife a name which signified life, except life spiritual and eternal was intended, seeing then that she had become the unhappy parent of a dying race of beings in respect of natural life, to which, therefore it is not likely the name Eve alluded. Adam knew therefore, that many of his posterity would be redeemed from the curse of the law by the promised Messiah, for he calls them the living: he knew therefore, that their death would be the con-

sequence of his sin—but how could he know this, if he did not know they were included in the threatening?

Of our arguments then, proving that Adam covenanted for all his posterity, and that all were included in the curse of the law, this is the sum.

That nearly everything God spoke to, or respecting, our first parents, had reference not to them only, but likewise to their posterity.

That the sentence, including natural death, which God pronounced upon them, did not terminate in them alone, but falls on their posterity also.

That the name which Adam gave to his wife, possibly implies, that his descendants were included in the threatening.

That the Scriptures, in different places, teach that death is the consequence of the first transgression of the first man; which proves that we sinned in him, and were included in the threatening. Rom. v. 12—17.—1 Cor. xv. 21, 22.

That the Apostle, Rom. v. 12—19, plainly affirms, that we all sinned in Adam, or that his sin was the cause of our being sinners, which could not have been the case, had not we and Adam been considered one body.

That the case of infants over which death reigns, notwithstanding their personal innocence, is proof of a universal participation in Adam's sin and its consequences, as the Apostle himself teaches, Rom. v. 14. But how can we account for the death of infants, otherwise than as the Apostle does, v. 12.

viz. that all sinned in Adam, and that his sin is imputed to us. And how, as already remarked, can we, consistently with the justice of God, account for the imputation of Adam's sin to his posterity, without the supposal of that covenant oneness between him and us which we are now considering.

Which is furthermore clearly deducible from Adam's being paralleled with Jesus Christ as our new covenant head.

Lastly, except this relationship to Adam be admitted, how are we to account for the imputation of Adam's first sin—his “one offence,” (Rom. v. 16.) more than his subsequent transgressions—or account for the imputation of Adam's sin, more than for those of our intermediate ancestors—or account for the imputation of Adam's sin rather than Eve's?*

This is a singular fact: for although Eve was the first aggressor—a ringleader in sin—in a sense more dreadful than any of her sons; yet her sin, in the sense under consideration, is never once named. The reason is obvious, viz. the covenant of works was made with Adam, and they who will not allow its validity, will find it difficult to supply another; and the singular manner in which his first sin is mentioned in the Scripture, proclaims its existence, and that it was by Adam's sin the solemn league was broken.

III. Let us now advert to the objections which are advanced against this dispensation of God.

I would that there were no such objections as

* Brown.

those to which I here refer, but as there are, it would not be proper to pass them over in total silence. Especially as some might be obliged to hear them brought forward, it is not desirable to be altogether unprepared to answer them; and by considering them, further light will be cast upon the whole subject.

That it behoved the Almighty to annex some punishment to the breach of his law, scarcely any, I suppose, will be found to dispute, it appearing so reasonable and consonant with wisdom, and even with benevolence, that laws, like cultivated grounds, should be fenced around with suitable penalties—for by these, crime is prevented. But without these, he who makes the law, would be accused of inviting men to break the law—would, in short, be considered the author of sin. In a word to suppose that a being infinitely wise, and worthy to command and be obeyed, might consistently have given a law unsanctioned and unprotected by such a penalty as comports with the quality of the offence, the equity of the law, and the moral character of the lawgiver, is so irrational a thing, a thing opposed alike to the common sense and universal practice of mankind, that the wisdom of a law without an adequate punishment, has not yet been discovered by any civilized nation. Surely therefore it would be disreputable to reason and highly disingenuous to object to God's annexing a punishment to the breach of his law, seeing that after all, this is a method of acting, which harmonizes with what has ever been,

and necessarily ever must be, the practice of all human legislatures. Excepting therefore, persons of a sceptical humour, who deem it sensible to embrace sentiments which agree neither with reason nor revelation, what men cavil at, in this matter, is, not that God was pleased so to order that the breach of the covenant of works should not escape punishment: but what is objected to is,

1. The quality of the offence.
2. The nature of the punishment.

3. And especially it is pleaded, that the punishment threatened, whatever it was, ought, in all reason and justice, to be inflicted on them alone who were actually guilty: for God forbid, say they, we should think even for a moment, that a righteous God would be the author of such a constitution of things, as in its consequences should involve the whole human race in misery for one man's offence.

1. Let us attend to the first of these grounds of objection, viz. the quality of the offence. Who would think, it has been said, that God would condemn any one merely for eating an apple? We should reply, who indeed? God forbid, we should think that that being, who is the great fountain as well as patron of justice and benevolence, should do any such thing as condemn a man merely for the natural act of eating an apple. In a subsequent discourse, the nature of man's first transgression must in its place be carefully examined, and then we hope to make it evident, that the principle on which the objection before us is based, viz. that Adam was

condemned for a trifling offence, is totally false. Notwithstanding however what is hereafter intended to be advanced on this subject, it will be fit here to remark that while it is not true that the violation of the covenant of works simply consisted in eating an apple, or some other fruit, and while thus to represent the matter is a mere sophism or trap to catch the unwary, it is likewise to be remembered that what an act is, considered morally, is not to be inferred from what that act may be considered naturally and abstractedly. For viewed in itself, an act, plundering a tree of its fruit for instance, may be, morally, very criminal, and yet, naturally, not of so great consequence. As, suppose a gracious prince to take into his service some rebel whose treasons had been pardoned by his clemency—suppose this pardoned rebel to be after all treated by his merciful lord with the greatest confidence, kindness, and princely generosity—suppose him, under such obvious motives in all things to obey his master, to receive a peremptory command not to meddle with the fruit of some favourite tree, giving him at the same time the liberty of whatever beside the garden might afford—suppose him, notwithstanding the giving of this command with all possible solemnity on the one hand, and the pressing claims on his perpetual gratitude and subjection on the other, deliberately to break this command, would any person dispute that his offence was of a heinous description? It would be said, his sin morally was great, because the thing required was easy to perform, and

because his obligations to obey were great. The sin of our first parent, therefore, even in respect of the forbidden fruit, was a great sin—a sin by so much the greater than the offence we have for the sake of argument just supposed, by how much their obligations to obey were greater.

Because, therefore, the sin here expressed, (Gen. ii. 17,) is the violation, not of the moral but the symbolical law respecting the fatal tree; it does not follow, that that offence was of a trifling nature. The contrary will appear, if as we certainly ought, we try the offence by the nature of the injunction—a command of such easy performance that it is complained of on this ground, which shews the disposedness of man's heart to find fault with the ways of the Lord. Again let us try this command by the reasons for giving it, by the obligations to obey it, and by the character and authority of that God who gave it,—and then I think the offence we are considering, instead of being thought small, should be considered to have been the greatest that has ever been committed, and it is to be hoped no greater sins will be committed than have been already.

It seems, therefore, not difficult to dispose of the objection founded on the quality of the offence. For were the objector himself sinned against by a fellow-mortal, in a way similar to that in which, by eating of the forbidden fruit, man sinned against his most beneficent Creator, we should hear enough respecting the ingratitude and other vices implied in such conduct. Enough here for the present, as this sub-

ject will again claim attention. I shall however add, that when it is asserted that man, by eating of the forbidden fruit, broke only the symbolical law—this is quite a mistake, for by this act he clearly likewise violated the moral, or law of nature.

2. The second objection respecting the penal sanction regards the orthodox opinion concerning its nature. We say the death threatened included eternal punishment. This especially is objected to. The objectors are principally, if not exclusively, of the Socinian school. It is well known that persons of this sceptical persuasion are hard put to it to find the doctrine of future, especially of eternal punishment, even in the New Testament. No wonder therefore, they should refuse to admit that the death with which Adam was threatened included it. And yet as already remarked, I think it ought to be admitted by all that Adam was threatened with that which is the proper punishment of sin; and that, except we mean to set the Scriptures at defiance, is eternal punishment—"the wages of sin is death." This answer shall suffice. But it may be necessary to remark here, if any persons imagine us to believe that God inflicts eternal punishment on any, merely on the account of Adam's sin, that we espouse no such sentiment, and that we abhor it as well as deny it. Neither can it be proved, that any such sentiment is inferrible from the statements here advanced. We believe that, by union to Adam we are born in sin, and born into a world made sinful by Adam's sin—and are consequently liable

to commit sin; and thus, to expose ourselves to punishment for our own sin. It is only therefore, in respect of the influence that original sin has upon the production of actual and personal sin—that it exposes any to future punishment. With more than this our doctrine of union to Adam and its consequences is not chargeable. It does not therefore involve the sentiment that God inflicts eternal punishment on any because of Adam's sin—a sentiment which we repeat, we deny, yea abhor. But if any after the way of man's perverse heart should choose to deny that Adam's sin was the original cause of our being sinners—or admitting that, should cavil with the providence which permitted it so to be, vainly imagining that we all should have continued pure, but for Adam's making shipwreck of faith, and his covenanting for us—to such objectors we would first of all take leave to suggest whether it would not be wiser to enquire how we can be saved from sin and its consequences, than to cavil at God's ways in respect of permitting its existence.

3. We hasten to consider those more serious objections which have been brought against the orthodox opinion, that Adam's posterity were, as well as himself, implicated in the condemnatory sentence of the law pronounced against him in the text. For as it is represented as a sort of blasphemy, to maintain that God was the author of such a union between Adam and his posterity, as that he being made their covenant head, they

should be made sinners by his disobedience; and that by "his offence, judgment should come upon all men to condemnation." Rom. v. 15.—19. I quote the words of the Apostle, and might, consistently enough, leave the objector to answer them. But if we must for once consider the objections here referred to more at large, I shall proceed to do so, but think it right to say, that on this part of the subject, I am under great obligation to that work of President Edwards, already referred to.

1. Then we remark, that against Adam's posterity being included in the threatening, it is argued that the threatening itself was inconsistent with his having any posterity, it being, that he should die on the day he sinned. To this it is answered, that the phrase, according to the idiom of the Hebrew tongue, imports nothing more than a real connection between the sin and the punishment: and that Adam should be exposed to death by one transgression, without waiting to try him the second time. Ezek. xxxiii. 12, 13—1 Kings, ii. 37. Again—if the words "the day," &c. had implied that Adam should die that day, or that moment he transgressed, yet it will by no means follow, that God obliged himself to execute the punishment in its utmost extent on that day. The sentence was in great part executed immediately; he then died spiritually—he lost his innocence, original righteousness, and the favour of God, as already shewn. The sentence therefore, was not inconsistent with Adam's having a posterity. That

it was not, the event proved, for Adam continued to live naturally, notwithstanding the threatening, which would not have been the case had it intended that he should die both spiritually and naturally on the same day. The objector here, therefore, is reasoning against fact, and his reasoning, we should suppose, would apply as much against what he admits, as what he denies. This objection is therefore very unreasonable.

2. To Adam's being a federal head it is objected that it gives him greater honour than Christ, for it supposes that all his posterity would have had eternal life by his obedience if he had stood, and so a greater number would have had the benefit of his obedience than are saved by Christ. But the Saviour's merit may nevertheless vastly exceed Adam's obedience. For those who are saved by Christ are not merely advanced to happiness by his merits, but saved from sin and hell—saved by suffering—saved through infinite obstacles, and to a far greater degree of happiness and dignity: Christ therefore, as a covenant head, has the pre-eminence over Adam, notwithstanding the disparity in respect of numbers supposed in this objection. Moreover, we should consider the far greater glory that is brought to God in the one case, than in the other: the honour Christ, as a covenant head, has over Adam, arising from the dignity of his person, and the far greater glory of his righteousness derived from the same source.

3. The constitution by which Adam and his posterity are looked upon as one in an affair of such infinite consequence, is objected to, as most arbitrary and unreasonable, and therefore is not true. Which is just the same as if it were said, that to consider Adam's apostasy as the original cause of our sin and misery, is most unreasonable. The fact to be accounted for is plainly this—that every individual of mankind comes into the world under such circumstances, that there is no hope of their not violating God's law, and being thereby justly exposed to eternal ruin. How then is the fact of God's placing men in such dreadful circumstances to be accounted for? We account for it in this way, viz.: God deals thus with mankind as one with Adam, according to the Apostle's language above quoted, and as this is declared to be unsatisfactory, nay, arbitrary and unreasonable, we will hear how our opponents, whom it behoves equally with us, to account for the fact above stated. And if they can account for it on any principle which, while it appears better than our own to harmonize with the Divine perfections, does as perfectly accord with the dictates of inspired truth, no doubt they will meet with due attention from pious and thinking men—and that, notwithstanding, efforts of this nature have hitherto been remarkably unsuccessful. Now we suppose the fact, that human beings come into the world in such circumstances, as that they are sure to be sinners ;

and that they are placed in these circumstances by the providence of God will be admitted, for where is the person that ever lived who did not become a sinner. How then will they who dissent from our method of solving it account for this fact. Will they say that man is not as the Scriptures assert, "shapen in iniquity, and conceived in sin;" but, as Adam was created innocent, then they must suppose, that being morally incorrupt, God nevertheless subjects the whole of mankind to this infinitely dreadful calamity, viz., that they are sure to sin, and become liable to eternal ruin. What difficulty then does this solve? Clearly the supposing mankind to be born pure increases the difficulty it is meant to remove, forasmuch as it is much more reasonable to think that they who are subjected to the calamity above named, and that such as are liable to pain and death as infants are, are, in some sense, sinners, than that they are innocent. But supposing the idea of our being born morally uncontaminated afforded never so satisfactory a solution of any imaginable difficulty, how is it to be proved that mankind are born in that state? For besides that the principle, as just remarked, involves the idea that God afflicts the absolutely blameless—beside, I say, this most serious incumbrance, it is flatly opposed both to facts and to the word of God, both affording the most indubitable evidence that we are sinners by nature—that we are sinners before we are capaci-

tated to be infected with the contagion of bad example.

How then are we to account for man's being born in sin—being “a transgressor from the womb”—being by nature of a morally evil nature. The reason we say is this: “who can bring a clean out of an unclean thing?” In other words, children derive a corrupt nature from their sinful parents—they from our common parents Adam and Eve, who, as the Scriptures and facts testify, begat children not in God's image, but in their own, (Gen. v. 31.) Moreover, that Adam conveyed moral evil to his progeny because he covenanted for them as well as for himself.

It is obvious that he who denies this must prove that moral evil is not derived from Adam. Let him trace the stream then, and see to what fountain it will lead him. In short, he who means seriously to attack the orthodox hypothesis of a covenant connection between Adam and his posterity, and establish another and a better in its place, must obviously prove that every man is the sole cause of his own sin; that neither his parents, nor Adam, nor providence, have any thing to do with man's being a sinner—must likewise dispose of the Apostle's words, “by one man sin entered into the world—by one man's disobedience many were made sinners.” Rom. v. 12—19. It looks very much like, therefore, as if a necessity were laid upon us to retain our sentiments upon this subject.

4. With no better reason it is objected to the existence of any such oneness between Adam and his posterity, as their standing or falling together—that it is most injurious to Adam's posterity—that it is therefore unjust, and consequently God would not be the author of such a constitution. We will here

1. Once more appeal to the fact. Account for it as we may, fact says that Adam and his posterity fell together, for there is not the least reason to believe that any one of his numerous offspring has been born in the state in which he was created. Moreover, the Apostle says, that “by Adam's sin many were made sinners.” What then do those persons mean by charging that with injustice and violence, which the Apostle virtually, and numerous facts, declare to be a dispensation of God? Do they mean as the Scriptures speak, to “set their mouth against the heaven?” Or have they, or do they mean from hatred of God's ways to take refuge in infidelity? A poor refuge for one exposed to a storm. More would it savour of a proper regard for our safety and consistency, instead of cavilling with, to exercise implicit faith in the unerring word of the living God, and so to believe what it teaches, resting satisfied that what it declares God has done, cannot be unjust.

2. Similar advice to this the learned Witsius long since gave with reference to this subject, observing, “that it becomes us despicable mortals not to dispute with the great Eternal, but to ac-

quiesce in, and vindicate the ways of [the Lord revealed in the Scriptures." Adding, however, "it generally holds that we more calmly acquiesce in the determinations of God, when we understand the reasons of them." Let us, therefore, see whether we cannot demonstrate the equity of the Divine right. For what if we should consider the matter thus? Suppose Adam had stood to the conditions of the covenant, and after a course of probation, had been confirmed in happiness, and we, as obeying in him, had been confirmed with him, and had been translated to the joys of heaven, none certainly would then repine that he was included in the head of mankind, every one would have commended both the wisdom and goodness of God: not the least suspicion of injustice would have arisen on account of God's putting the first man into a state of probation in the room of all, and not every individual for himself. How then should that, which in this event would have been deemed just, be unjust on a contrary event? For neither is the justice nor injustice of actions to be judged of by the event.

3. I think it has been very satisfactorily argued by learned men, that the probability of a happy issue was greater in God's putting the first man into a state of probation in the room of all, than if he had appointed each individual to stand for himself. For, as has been justly remarked, Adam had stronger motives to watchfulness than his posterity would have had in that not only his eternal welfare lay at stake, but also that of all his posterity. A motive

to watchfulness this, of such an extraordinary character, that true candour would, we should suppose, readily admit that it rendered the entrance of sin all but absolutely impossible. For suppose the fact to be as the Apostle affirms, viz. "that by the offence of one judgment came upon all men to condemnation," it is absolutely incredible that Adam was ignorant that such would be the consequence of his sin. The fact is, he was well aware that if he sinned, sin would enter into the world and bring death and all other evils in its train. Did Adam know this, and know it and feel it as a perfect being instructed by God may be supposed to have done? Then we are firmly persuaded that if it was right to leave Adam to the freedom of his will, there is no man upon earth, nor angel in heaven can imagine a state of things so calculated to secure to Adam and his posterity deliverance from evil and the possession of that eternal good which was promised. We believe there is but one Being in the universe who could have contrived such a bound as this, viz. that God by whom it was planted. And the more we think of this motive to caution with which Adam was furnished by that dispensation of God of which men nevertheless unreasonably and loudly complain, the more forcibly are we struck with the language of the Prophet concerning "the vineyard of the Lord of hosts, the house of Israel," as applicable to Adam's state, "My well beloved," says the Prophet, "hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted

it with the choisest vine, and built a tower in the midst of it, and also made a wine-press therein : and and he looked that it should bring forth grapes, and it brought forth wild grapes. And now judge, I pray you, betwixt me and my vineyard. What could have been done to my vineyard, that I have not done in it." May not this language be appropriately applied to Adam's state, and its being so wonderfully adapted to promote our good not less than his own. How was Adam fenced, and we in him ! We mean by God's rendering it next to impossible for him to sin, giving him to understand, that if he did, it would be the ruin of a world. He could not say, therefore, as would have been said if each one had stood for himself—if I sin, none will be disadvantaged by it but myself.

But there is yet another respect in which it has been observed that Adam's posterity were advantaged and not injured, by that constitution of the covenant of works which we are vindicating, which is this :—Adam was in a state of complete manhood when his trial began, when he was thus put into a state of probation for himself and his numerous offspring. Whereas, if each of his children had been made to stand for himself, as they were all to descend from him in the way of ordinary generation, then they must have been called thus to act for themselves in a state of childhood and comparative imperfection, less fit therefore to stand for themselves than their first father to stand for them. And therefore, in Adam's standing for them,

there was a greater probability of a happy issue, than if, being less fit, they had stood for themselves.

For these reasons we utterly deny that Adam's being constituted a covenant head was injurious to us and unjust in itself. Instead of this being the case, we think it has been fully shown, that the wisdom and goodness of God were herein visibly displayed and magnified. And finally it has been proved that there does not exist even the shadow of a reason to suppose that we should have acted better for ourselves than Adam did for us: or that the event would have been otherwise had we stood in Adam's place, or covenanted with God for ourselves. God therefore has done us no harm in this matter. Let us not then do harm to ourselves by making God's dispensations an occasion of sinning against, and "striving with our Maker." It is an offence of no ordinary magnitude, to rebel against, and speak evil of the ways of the Lord. Such spiritual wickednesses are intrinsically of a very heinous description. And they are a dreadful sign that he who is guilty of them, is not only in an unregenerated state, but that he deserves to be ranked amongst the greatest enemies of God and godliness. May God deliver us from such a dangerous state, and save us from such fearful sins. And may he give us "a new heart," then shall we be inclined to renounce the wisdom as well as the will of the flesh—bow with submissive reverence to the dictates of inspired truth, and acquiesce even when we may not be able fully to comprehend.

LECTURE V.

The Sacraments of the Covenant of Works.

Having considered the contracting parties, the conditions, the reward promised, and the penalty, we shall now

V. Examine the sacraments of the covenant of works. For as the covenant of grace has its sacraments, viz. in that administration of it under which it is our happiness to live, the sacred seals and symbols of Baptism and the Lord's Supper, so the covenant under consideration had its confirmatory seals, commonly called sacraments, and which, like all other sacraments, were intended both as seals to confirm, and as signs to teach. That is solemnly to confirm the truth of the promise, and penalty of the compact, to which they were attached :—and further, to instruct our first parents in the nature of the truths revealed in that contract—the duties on which they had entered and which it enjoined. And this being the design of God in their appointment, these sacraments are indications of that wisdom and goodness of God discoverable in all his dispensations and works, for

by means of those sacred symbols Adam was perpetually reminded, and most impressively instructed, concerning the nature and value of the felicity which he should finally obtain if he persevered in making the will of God the only rule of his duty. To remind him of which, he thus had a monitor perpetually before his eyes, and likewise to confirm his faith, and to keep his watchfulness awake. Thus was Adam fenced both within and without—within by perfect holiness, without by various dispensations which expressed the righteousness not less than the wisdom of God.

But not further to indulge in such reflections as these, we proceed to remark, that many learned divines consider the sacraments of the covenant of works to have been these, viz. 1. Paradise. 2. The tree of life. 3. The tree of knowledge of good and evil. 4. The Sabbath.

1. We say Paradise was a sacrament of the covenant of works. And if, as already observed, we consider that this sacred symbol was designed as a sign to teach our first parents the nature of the reward promised, and also as a seal to confirm their faith in the promise itself, we shall presently see cause to admire the wisdom of God in its adaptation. For Paradise itself considered as a place, Adam's original state in it, and the expressions with which both abounded of the unbounded goodness of God, were admirably adapted to intimate to Adam, that in case he obeyed, the state in which

he should be finally and for ever fixed, would be most glorious.

1. Of this, Paradise itself was a wonderful type. Where was this wonderful garden of Eden? "Eden," says Brown, a country on the banks of the Euphrates, a little northward of where it runs into the Persian Gulph, and near Haran and Gozan, 2 Kings xix. 12, 13. Here is still the fattest soil in the Turkish empire, and one of the most pleasant places in nature, were it properly cultivated. Here probably the earthly paradise stood, on the spot where the Euphrates and Hiddekel or Tigris are joined into one river, and which a little below is parted into two streams, the Pison which compasseth or rather runs along the east of Havilah, a country on the north east of Arabia Felix, and Gihon, which runs along the west of Cush, Ethiopia, or Chuzestan in Persia." The inquisitive reader may find this statement confirmed in Dr. Wells's Historical Geography of the Old and New Testament, vol. 1, page 1, &c. For that the garden of Eden was a place of matchless, and as it were, transporting beauty, there is every reason to believe. For even now that sin has entered and rendered us so undeserving of them, what delightful spots are to be found on this our earth. What a terrestrial heaven then must this world have been before sin defaced its beauty, made the weeds to grow, and the flowers to fade! What then must the garden have been of such a world—the place that was formed for man in a state of perfection,

and which, had he stood, would have been the seat of empire, and the metropolis of a world? Besides, the garden of Eden is a type of heaven itself, considered both as a place and state of unutterable delights. For it is with reference to man's first abode, that heaven is called, both by the Saviour and the Apostle, Paradise. Luke xxiii. 43. —2 Cor. xii. 4. Was it an emblem of heaven? Then no doubt Adam's residence was a place of incomparable glory. With this agrees the inspired description of it, Gen. ii. 8, 9. It was a garden created, and laid out, and planted by infinite wisdom and goodness, Eden was its name, which in the Hebrew language signifies pleasure, delight. And the Greek word for Paradise used, we are informed, to be applied by the Easterns, to an enclosure full of all the beautiful and valuable products of the earth. This was pre-eminently the case with the garden of Eden, for we are informed that there was not a tree in the whole world which was either pleasant to the sight or good for food, which did not here luxuriantly grow. To these remarks, add, that like another garden, we mean the church of God, Eden was provided with a river which ran through, and no doubt by many an enchanting rill watered it, at once securing its fertility, and perfecting its beauty. And to sum up the whole, this was at first the abode of perfect innocence and love. The place where God himself, in a human form, we suppose, conversed with man, as well before as after the fall. And hither it is

highly probable, that angels from the upper Eden came on visits of friendship to man—came perhaps to teach, perhaps likewise to learn. With a little alteration therefore, what the Poet says of our beloved country, would emphatically apply to the primeval residence of man, corresponding as it did with the moral and other excellencies of his first estate—"So fair a spot as Eden, never sun viewed in his wide career." So far, therefore, as it is possible for earthly things to adumbrate heavenly, our first parents, in the paradise of exquisite elegance and unnumbered delights which possibly for leagues spread itself around them, had, as it were, a soul-ravishing emblem of that still more wonderful habitation, ready to receive them if they finished the work given them to perform. And thus the glory of their final rest was not only pictured to them, but sacramentally sealed.

2. Apart however, from the state of the possessor, it is not in the capacity of any thing earthly to bestow happiness, although outward things have a great influence in making us sometimes more miserable, and at others less happy. But as to man in his original condition, his moral state was a heaven to him, and calculated, as well as his earthly lot, to remind him in whispers more enrapturing than the songs of angels—"Adam, how blissful will be thy everlasting state" An inference which he no doubt likewise drew, from the innumerable expressions of the exuberance of the Divine goodness by which he was surrounded and

pervaded, and which represented the Almighty as a Being of infinite beauty, in the everlasting possession of whom they should, in the appointed time and way, realize a fountain of bliss "full beyond measure, lasting beyond bounds." Thus far concerning Paradise as a *sign* and *seal* to our first parents of the heavenly felicity.

As a *sacrament*, it likewise reminded man of his duty to God. How could such goodness as it displayed fail to remind him of the gratitude and obedience he owed to his Maker? How could Adam survey the beauty and fertility by which he was surrounded, without being admonished of his obligations to cultivate the beauty of holiness and fruits of righteousness, the spiritual verdure and moral comeliness of the soul? How could he reflect upon his being put into the garden of the Lord to dress and keep it, as well as to possess and enjoy it, without being put in mind to keep his heart with all diligence, which was created a still more delightful paradise? Nor could our first parents easily observe, how well their sweet toil in cultivating their garden was repaid by its increasing beauty and fruitfulness, without as it were hearing an admonitory voice, saying, "Thus does it behove you to requite your bountiful Lord for what he has laid out upon you." Even the obsequious submission of all the creatures to him, as Adam was apt to learn, was suited to teach him obedience to his God. And finally, as he was promised, in "well doing," to expect a still greater felicity, the

very perfection of his earthly happiness taught him how careful he should be exactly to conform to the rule of obedience God had given; seeing that what he had in possession was too much to lose, and that a still greater boon must be lost if he did not "finish his course with joy."

II. The tree of life was another of the sacraments of the covenant of works; of which we read Gen. ii. 9. It has been observed that this famous tree was called the tree of life, in a threefold respect.

1. As a type of Christ which we think is in a great measure conjecture. We know, indeed, that Christ as Mediator is, in the Scriptures called "the tree of life;" and with an allusion to this tree is said, Rev. ii. 7, and xxii, 2, "to be in the midst of the Paradise of God." But man did not need a Saviour before sin entered. To which it is replied, that this tree of life "signified the Son of God, as he is the life of man in every condition, and the fountain of all his happiness." Whether this was typified by the tree of life or not, let each one judge for himself. This we will maintain, that Jesus is the fountain of life and felicity—of being and bliss both to man and to angels: for says the Apostle, "by him are all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him." And another inspired writer affirms, "in him was life, and the life was the light of men." John i. 1—4. Col. i. 16.

2. This tree, say some, was called "the tree of life" because it was a natural means of preserving man's life, and freeing him from all infirmities and decays during his abode on earth." But surely this is a statement which is inconsistent with the perfection of man's primitive state. We pass on,

3. To observe, that it was principally, perhaps exclusively, as a sacramental pledge, that this tree was called "the tree of life." And of that perfect felicity which man was to obtain in the way of God no less graciously than sovereignly appointed, this tree was a very significant token.

1. Its name was very suitable to express this its design. It was called "the tree of life." Now life is the usual term by which in the sacred writings, the heavenly felicity is designated. And with what propriety, seeing that death of every description is debarred entrance there. Sin is not permitted, nor can Satan find entrance there, as into the first Adam's Paradise. Every flower therefore that grows in the second Adam's Paradise is deathless, is immortal. Nor is this remark irrelevant, for, what if Adam had stood? Then would he too have realized a similar bliss, viz. life everlasting, life in perfection.

2. This tree in respect of the quality of its fruit was a suitable emblem and pledge of that happiness, the promise of which, it was designed sacramentally to seal. For who would dispute against what there is every reason for believing, namely, that its fruit was of unparalleled flavour, most plea-

sing to the taste. Fit emblem, therefore, of those incomparable pleasures, which throughout eternity man would have enjoyed if he had not made shipwreck first of faith, and then, as usual, of a good conscience.

3. Moreover, it seems reasonable to suppose that this tree was as charming to the eye, as grateful to the taste. A sight no doubt wonderful to behold ! The more suitable therefore to represent and seal the promised reward. O lovely type of heaven, which like Christ, is “altogether lovely !”

4. Nor was it without a design, that this tree was planted “in the midst of the garden.” Did not the publicity of its situation, considered in connection with its obvious sacramental character and design, admonish man that he should keep heaven in his eye, and to beware lest he forfeited so mighty a bliss. Notwithstanding however, that Adam had admonitions addressed as it were to every sense of his body, and every principle of his soul, yet he lost his way. The greater need is there that we be warned, and take warning lest mistaking the way that leads to heaven, we forfeit life in perfection, and incur that death in which only that dies, which we would might live, viz. happiness ; and that will live which we would wish might die, namely the soul and woe. Think you, that it was Adam’s imperative duty to ponder well yon magnificent tree, a sight which an angel would have admired ? Think once again, thus if I am to find the way to heaven, must I, not only

with attention but with faith and admiration, consider another "tree of life," even Jesus, the "tree of life in the midst of the Paradise of God." That tree of life which bears twelve manner of fruits, and yields her fruit every month, and the leaves of the tree are for the healing of the nations," Rev. xxii. 2. If we would live for ever, we must live by faith on the fruits of this tree. That is, on the many important benefits produced and procured by the incarnation, life, death, resurrection, exaltation and intercession of Jesus Christ, who, as Mediator, is a tree of life, because by his obedience and death he has redeemed such as truly believe in him from eternal death, and because he procures for them in this world a title to life everlasting, and in the next, puts them in possession of it May then

—"a lasting union join
Our souls to Christ the living Vine."

And let us remember, that as Adam's tree of life was not a prohibited tree, like that of which we are presently to speak, so neither is the Lord Jesus, as a tree of life, a prohibited tree. No—as his boughs are laden with fruit and healing leaves, so are sinners thereby, as well as by the proclamations of the everlasting gospel, invited to receive by faith of his fulness, and take as many of his leaves as we need to heal the bleeding wounds of our souls, seeing that they are "for the healing of the nations."

III. We will now consider the prohibited tree, for it was also a sacrament of the covenant under examination. On "the tree of knowledge of good and evil," remarks have already been submitted on its name, on the wisdom and other perfections of God in enjoining abstinence from its fruit, and on the duties and instruction which that prohibitory injunction was designed and calculated to teach. All that remains therefore to be observed respecting this tree, which was, it would seem, placed near the tree of life, is, that it sealed both the promise and the penalty of the covenant of works.

1. It was clearly respecting the reward promised, a confirmatory symbol: for it was called "the tree of knowledge of good." Obviously to intimate to Adam, that in the way appointed he should obtain that substantial good, even eternal life which (so great a boon should it be) could only be perfectly known by possession. And as this tree was the only apparently desirable thing Paradise afforded of which our first parents were debarred, by this they were taught, that if they persevered in well doing, the time would arrive when they should be denied no truly desirable good whatever.

2. This tree sacramentally sealed the threatening of the legal compact, for it was called "the tree of the knowledge of evil," as well as "of good." Clearly signifying to the probationers, that if they did not stand to the stipulations of the contract, they should come to the possession of a

knowledge of which they had better remain ignorant, namely, the knowledge of evil—the knowledge of sin and sorrow. By this sacred symbol, it is therefore obvious, our first parents were forewarned of the consequences of disobedience; and likewise taught the nature of their state; that it was mutably good—that they were capable of sinning, which if they did, the good they possessed, and the still greater good promised would be forfeited, and to the threatened evil they would become obnoxious.

IV. The fourth sacrament of the covenant of works was the first Sabbath; of which we read, Gen. ii. 2, 3, “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work, which God created and made.” Notwithstanding what some, strangely enough, have conjectured to the contrary, it is quite plain that Moses here speaks of the first seventh day—the day which first beheld God’s work of creation completed. Nor is there any difficulty in interpreting these words; for when it is said God “rested on the seventh day,” who does not understand the meaning to be not only that God ceased from creating, but as an excellent divine well expresses it, “took complacency in the work which he had now finished, especially in man, who was formed after his image,

and furnished with those faculties by which he was enabled to acknowledge and celebrate the perfections of God, shining forth in his works."

Again, it is here said, that God "sanctified and blessed the seventh day." By the former expression is meant, that both by precept and example God set apart the seventh day, especially and exclusively to be employed in his worship; and by the latter, that he would make his Sabbaths a blessing, "by bestowing the choicest favours upon his servants in the use of holy ordinances."

These things imply certain duties obligatory on man respecting this day of sacred, heavenly, and bodily rest. And here we shall only remark, that this divine institution required man wholly to desist from all bodily toil, and to spend the whole of this sacred and memorable day in a manner comporting with the purposes for which it was set apart or sanctified. On these duties more presently. These observations are made with a view briefly to explain the nature of the first Sabbath. What the Scriptures teach concerning which, ought to be considered as of moral obligation to us, according to the observation of Calvin, "that it was the will of God his own example should be a perpetual rule to us." He speaks of God's resting on the seventh day, and sanctifying it as above explained. And his meaning is, that God's appointing a Sabbath to man in a state of innocence, obliges us to devote one day in seven to the worship and service of God. And we doubt not, that they whose custom it is to

make the Sunday, or a great portion of it, a day of labour or of pleasure to themselves or others, are doing it at their peril.

But it is with the first Sabbath, considered as a sacrament, that at present our business lies. In this view we remark that the term Sabbath signifies rest. The Apostle, Heb. iv. 4, says "there is a rest" or Sabbath, "remains for the people of God." From this and such like language, judicious men have inferred, that the Sabbath, according to the commonly received opinion of the Jews, was a designed emblem of the eternal rest of glory, and of this rest it is believed the first Sabbath was a sacramental pledge to Adam. For as it was a day of rest, both to man and his Maker, so by it Adam was taught that he and all his posterity should at length attain to an eternal Sabbath, if like God's work of creation, he brought his own to a successful termination.

Moreover as man on the Sabbath day was released from all earthly labour, and was wholly to be employed in the immediate service and enjoyment of his God, in heavenly contemplations and praise, so he was each day of sacred rest elevated as it were to a nobler kind of being, employment, and happiness. Teaching him, perhaps, that if found faithful he should, throughout an eternal Sabbath, be advanced to a more exalted state of existence, be for ever excused from all worldly toil, and spend an eternity "in pleasure and in praise." And this is a Lord's day meditation

in which the "heirs of salvation" may safely and profitably indulge. For does there not remain a rest for you in heaven? Why then should not each sweet day of sacred rest, its acceptable exemptions, interesting employments, and heavenly enjoyments, put us in mind of it, and cause the tear of gratitude for a Sabbath here, and the tear of joy for a Sabbath hereafter to glisten in the eye. Why should not our Sunday's apparel remind us of the robe of immortality,—our earthly temples (praised be God for them) of the temple of glory,—our meeting together in the house of the Lord, of the gathering together of the Saints in the "house not made with hands eternal in the heavens." And why should not such of the fold of Christ as are called by Providence, lonesomely like a sheep severed from the flock to spend their Sabbaths at home, reflect that the period hastens on with the speed of the wind, when they shall enjoy a Sabbath without an end, and make one of that glorified assembly which shall never break up. In short, not only should these interruptions, but the innumerable annoyances that spoil, and the imperfections which mark our sabbatic duties and privileges should, make us anticipate with pleasure that rest when our souls shall for ever rest from all these and from all sorrow.

2. Having thus considered the first Sabbath, as a sign and seal to Adam of the heavenly felicity, let us add a word more on the duties which this sacrament was calculated to inculcate, and press

on the attention of our first parents. Undoubtedly their being enjoined to devote one day in seven entirely to God was calculated to keep upon their hearts a vivid impression of the several duties they owed to him. That is, of their obligation to be mindful of him, to obey him, to seek their happiness in God, to consider him not only as their author, but as their end ; to permit nothing to deprive him of their service, nothing to deprive them of the delight they felt in it ; that nothing of an earthly nature must be permitted to steal away their hearts, or deprive God of their affections. In a word, as the Sabbath was to Adam an emblem of a future rest conditionally promised, it was eminently fitted, as the Lord's day is now in respect of ourselves, to put him in mind of his best interests—to forewarn him not to forfeit by sin the promised felicity. Each of these, and such like lessons of instruction, were by this sacred symbol the more impressively taught, as the very first thing after his creation in which Adam was engaged was the sanctification of the Sabbath : for that he was created on the sixth day seems unquestionable. And we say, that while it was highly becoming the wisdom of God that man should be first employed in the service of his Maker, so this arrangement was fitted to teach him, that it behoved him to make his duty to God and his eternal happiness as involved in it, his first, his chief concern.

In bringing this subject to a close, it may be proper by way of improvement, to remind you,

since we have been speaking of the Sabbath as a seal, that in various respects the Lord's day may be considered as sealing to a truly godly man the promise of eternal life. Most likely it was in the observance of the hallowed institutions of this blessed day that he was first convinced of his being a miserable sinner and of his need of a Saviour. Was it on a Lord's day, and in hearing the "everlasting gospel," that the same Spirit who wounded, healed—healed by discovering to you that there was salvation in Christ even for you? How many times since, especially on the Lord's day, particularly in the celebration of public ordinances, has your heart been rejoiced by God's bedewing your soul with "drops of heaven!" Sweet moments oft may you return, and longer stay!

"O the delights the heavenly joys,
The glories of the place,
Where Jesus sheds the brightest beams
Of his o'erflowing grace."

At other times in God's house, though less comforted, it may be you are more profited, because more sanctified. Some pungent and heart searching discourse powerfully applied by him who is as well the sanctifier as the comforter of the soul, making our sins and defects, as the harrow does the weeds of the earth, visible, nor not less hateful than obvious. Is there not a needs be for such seasons as these, and for such sermons although by many despised? O blessed seasons in their importance and design, when the soul is

sifted, humbled, and emptied! I say these are auspicious opportunities, for although like chastisements of a different description, "they are not joyous, but greivous, nevertheless afterwards (like them) they "yield the peaceable fruits of righteousness in them who are exercised thereby." These are some of the bitter herbs which whet the appetite to relish the Paschal Lamb. Now what are we to say concerning such events, enjoyments, and feelings? They are confirmatory seals to the soul of endless felicity, as are likewise all those spiritual affections for the Lord's day and its delightful duties and privileges, of which the truly pious are the subjects. Let us enquire then, each one for himself does the Sabbath thus seal my future happiness? For of by far the greater number of persons in this nation it might be truly said respecting this day, that it proves them to be the heirs apparent of eternal misery. Such is the present sinful state of their heart and practice regarding the Sabbath of the Lord, its duties, and its privileges.

LECTURE VI.

The entrance of Moral Evil, and violation of the Covenant of Works.

The subjects we are now to examine are recorded Gen. iii. Especially the first six verses should be attentively read.

Here, I suppose, it will be allowed, we have a topic sufficiently interesting—a subject which requires and deserves great consideration and attention, and which therefore, it is my intention with God's help carefully to discuss. Beginning with the Apostle's remark, 1 Tim. ii. 14, that “the woman was the first in the transgression,” and yet the mortal sin which brought death into our world and all our woe, is invariably in Scripture ascribed to Adam: “by one man sin entered into the world,” says the Apostle, Rom. v. 12. The reason of this as already observed, is, Adam was the federal head of mankind and not Eve.

1. But let us here first consider the author of man's apostacy, and the manner and means by which he accomplished his seduction. And on

this subject we must consider what is here said respecting,

1. The serpent who beguiled Eve.
2. Concerning Eve who persuaded Adam.

1. As to the Serpent. It is true, as verse 1. says, this species of animal is remarkable for its subtilty; hence the Saviour commands his disciples to "be wise as serpents;" hence too those dangerous creatures have in different nations been used as emblems of wisdom or prudence. And if only a small part of what is said of the sagacity of those reptiles be true, it would seem to be remarkable. Their heart being near their head, they are said to wrap it in the rest of their body to keep it safe. They "keep their heart with all diligence." It is not, however, with the natural history of the serpent our business lies, but rather with the craft and cruelty of fallen angels; for it was doubtless an evil spirit, Satan the prince of devils, who, by means of a serpent beguiled, as the Apostle says, "Eve, by his subtilty." Hence Satan is called "that old serpent which is the devil." Rev. xx. 2. The serpent was merely the instrument, Satan was the agent. As he is a tempter still, and for other reasons, it may be fit to sift this his first successful essay on earth to the bottom. And we need not stay long at the threshold enquiring by what motives Satan was instigated to attempt the ruin of those by whom he had never been injured, and whose innocence and bliss, had he a spark of pity in his nature, would have moved

him to spare them, especially as he could not hope to gain by their loss, but rather had reason to suspect that new crimes would bring on himself additional woes. Malice with regard to God, and envy in respect of man, were the hellish motives which formed and executed this infernal plot. That must be dreadful malice indeed, which has God for its object! Evil spirits are conquered, not humbled spirits, and not only conquered, but tormented; hence their hatred of God, their pain and his power breed malice; and this will be the case with all lost spirits, whether angelic or human; full of malice against him, they will all be in a rage with God, a rage and hatred proportioned to their torments and despair, and these will therefore be a cause as well as an effect of their inconceivable miseries; and as these reflections are obviously founded on truth, let us by them be warned to flee from the wrath to come. Whether that malice which has God for its object be confined to "the spirits in prison," I shall not at present stay to enquire, but would remind you of the words of the Apostle, "Haters of God." Rom. i. 30, and "The carnal mind is enmity against God." Rom. iii. 7. To God in some respects, and especially to true godliness and gospel truth, abundance of hatred and opposition mark the human character in its unregenerate state.

Again if we are correct in representing that malice and envy were Satan's principal prompters in undertaking this most daring and iniquitous enter-

prise, then what dreadful sins are malice and envy! Are these to be reckoned among the causes of all human woe, ready is every voice to exclaim, O dreadful sins! But are you aware that a germ of these exists in every human heart? For we ourselves, says the Apostle, "were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." Alas, how many are there who are living in malice and envy; do they know what dreadful sins these are which they encourage, are they aware to whom they are like who encourage them? Like him who succeeded in poisoning human nature in the root and fountain, and so transformed man into his own image. Let us now examine how Satan conducted this infernal plot.

1. This plot expresses too much skill to allow us to suppose that it was undertaken without due consideration. Satan does evil wisely and deliberately—the way in which we should endeavour to do good. How did he obtain his information respecting the laws about the prohibited tree? For he had found out that God had said "Ye shall not eat of every tree of the garden." It is natural from hence to infer that he had been some time employed laying the train before he put the match to it. And possibly oft unseen had he been in the company of those whose ruin he sought, to acquaint himself with their character, to learn which it might be most prudent to assail, and how—to

ascertain, if any, what might be the condition on which they held the happiness which excited his envy, or in a word, to determine how the project worthy of himself might be expedited and brought to a successful termination. Because, therefore, some of those "millions of spirits which walk the earth both when we wake, and when we sleep," may be in our company and plotting our destruction when we little suspect it, let us, who have souls to lose as well as Adam, beware.

2. We notice Satan's choosing to attack "the weaker vessel," Eve, and availing himself of the fittest opportunity to do so with success, when she was alone. Having placed himself in ambush in the serpent, he took his station at the fatal tree, and there having learned by inspection that Eve was the inferior, waited to meet her by herself, nor in this was he disappointed, at least it seems much more probable than the contrary, that Eve was alone when Satan commenced his attack. Nor is it inconsistent with the primitive state of our first parents, to say that Eve was the "weaker vessel," weaker in respect of intellectual endowments, and therefore the more easily imposed upon by specious appearances and plausible pretences; of which, as still he is wont, Satan took the advantage. As he still is wont, for as a general will attack the weakest side of a besieged city, so do evil spirits reconnoitre our souls to find out our most vulnerable part, that they may make a use of it similar to that which Satan did of Eve's inferiority to Adam. It

is, therefore, desirable we should be acquainted with our weak side, that is, know what is the sin "which doth so easily beset us," in order that we may know not only where Satan is sure to attack us, but that we may know where other persons and things are most likely to be tempters to evil. In short, there is nothing which exposes a person more to seduction and imposition, than a want of self-knowledge—a defect which, is quite as commonly taken the advantage of by our fellow creatures as by other adversaries; and who, having by flattering our pride or vanity, or by some such means, discovered "the nakedness of the land," then will they amuse themselves with, and serve themselves by, that weakness they themselves have been the cause of our betraying. The best armour of defence against all such tempters is self-knowledge practically applied.

3. We are here taught respecting Satan's devices, that he is wont to employ instruments in accomplishing his designs, and that he evinces inimitable sagacity in the choice of them. Satan knows well that it is not always advisable to adopt the most direct method to effect a project, because not always the most likely to succeed. Although, therefore, the seduction of Adam was that at which he principally aimed, yet would he not at first engage him? No! He who afterwards employed Job's wife to tempt him to curse God, knew well that Eve was the most suitable instrument to seduce Adam. Scarcely less, as will presently appear,

was Satan's subtilty evinced, in the instrument which, he made choice of to betray our unsuspecting mother. He chose (for he will condescend to form very disgraceful alliances to gain his ends) a serpent for his instrument, "the fittest imp of fraud." For in the primitive state of things this reptile was as harmless as the lamb, nor did dislike to it more than to any other creature exist. And as "the serpent was more subtle than any beast of the field which the Lord God had made;" so it was for this reason the best adapted for Satan's purpose, as being the least likely to excite in the mind of Eve suspicion of "diabolic power," as Milton speaks. In short, Satan selected this animal as his organ that he might gain the attention of our unhappy mother, without exciting her suspicion. And to make a brute beast speak—yea, even reason, was a surprisingly skilful stratagem to gain more than Eve's attention, her astonishment and admiration, viz. to witness an occurrence of so unexpected, prodigious, and as she had heretofore considered impossible a character. And if the wily snake pretended, which is not impossible, that he had obtained the use of speech and reason by eating of the fatal tree, at which Eve was now gazing, it would tend in no small degree to produce the desired effect, that is, to excite Eve's attention to the highest pitch, and to induce the idea that it was no such incredible thing, that if the prohibited fruit possessed the wonderful virtue to transform brute into human, that it might trans-

form the human into some superior nature. How skilful a tempter then is Satan. Never was angler so knowing in the choice of bait, as Satan in the choice of instruments adapted to his ends. Eve, methinks, should have staid by her husband, and kept away from this tree. "Lead us not into temptation."

4. The first temptation teaches us, that in order to secure success to his projects, Satan is wont to conceal himself under the disguise of a fictitious character. As a tempter, he is like the dissembler, deceiver, and hypocrite, never appears as he is. As a tormentor, he will throw off all disguise and appear in his true character—the adversary of God and man. As a tempter, Satan is like those pests of society, players, who appear on the stage sometimes in one character, at others in another; with this difference, whether these appear as a king or as a beggar—we know who they are and what they would have, viz. our money. But as for Satan, as is here discovered, he conceals himself and his signs with such fearful dexterity, that we are in danger, like Eve, of being ensnared before we discern either the fowler or his net. In short, the great deceiver, as the Apostle says, will "transform himself into an angel of light." When he assaulted him by whom his "head was bruised," he appeared, in all probability, first as man, and afterwards, as an angel. A devil in reality—a venerable looking man in appearance. So here, in reality a fiend—in appearance a serpent. And who would

have suspected a demon here! A most wonderful disguise truly! So much so, that we should, probably, be disposed rather to pity Eve in being overcome by such a tempter than blame her for laying his flattering unction to her soul; were it not for one consideration. Deeply laid as was this plot, Eve had the means, the only means in her possession, of detecting both the latent enemy in ambush, and the imposition he sought to practice upon her. We mean she had the will of God clearly revealed in this case; she herself said to the serpent "God hath said ye shall not eat of the tree in the midst of the garden, neither shall ye touch it lest ye die." This being settled as God's will, what ought she to have thought of him, who in direct contradiction to his express commandment said, "ye shall not surely die?" Surely she ought at once to have determined, this is the foe. Thus, if we may so speak, converting the word of God into the spear of Ithuriel, by causing the foe, as Milton speaks, "to start up, discovered, and surprised." Except, however, by comparing what Satan proposed, with what God had commanded we think it would have been impossible for Eve to have detected the pirate before he had obtained possession of the ship. And by what other means can we detect Satan as a tempter, than by the word of God—"the sword of the Spirit," with which the Saviour himself, to whose eye of omniscience the foe was visible, fought the same enemy. Except we be deceived at last, to

our eternal ruin, we must live by faith, walk by faith, yea, and fight by faith too—faith “in the blood of the Lamb, and in the word of his testimony.”

5. But Satan is very well aware how important it is, with a view to our swallowing his bait, to shake our faith in God's word and bring it into discredit in our esteem. And therefore having succeeded in meeting with Eve at the forbidden tree, having likewise succeeded in gaining her attention, and in getting her into a parley with him, he commences an immediate attack upon her faith in the divine testimony. And to the manner in which Satan conducted this most dreadful temptation to infidelity, we shall now attend.

1. Then as just hinted, the crafty seducer obtained Eve's consent to reason with him respecting a truth clearly revealed. Such was God's command respecting the forbidden fruit, and as already observed, Eve acknowledged she was perfectly aware, that “God had said, ye shall not eat of it, lest ye die.” What need was there for any reasoning in this case? But Satan is glad when he can prevail, with men to reason, when they ought to believe, acquiesce, adore, and obey. And it were easy to prove and account for man's proneness to fall into this temptation of the devil. The danger of falling into this snare is unspeakable; for what was the first step to ruin, but Eve's permitting reason to supplant implicit faith?

2. And here it must likewise be noticed, that Satan, with a view to blow up the main fort of

the garrison, faith in God's word, does not immediately or directly attack the divine command, but as a thing which he could hardly credit enquires—"Yea, hath God said, ye shall not eat of every tree of the garden?" Here it is quite obvious is an implied objection to God's command, intended to raise murmurings as well as reasonings, against it—one of Satan's constant devices. He pretended that he could scarcely believe that a being so good and wise as God, "should in good earnest forbid the use of so truly desirable a tree." Insinuating that such a prohibition was unworthy of God to impose, and that if indeed true, it was very strange that beings so happy in all other respects, should be liable to so unseemly a restraint. Thus, as we said Satan by insinuating objections to the command, tempts Eve first to disapprove of it, and then to break it. It would seem, therefore, very natural to suspect that evil spirits will endeavour to accomplish our ruin, by tempting us to object to God's ways or revealed truth. For that Satan practised this device on Eve appears indisputable. And that he will try the same method with us is the more reasonable to think, because this bait is much more likely to take with us, than it was with Eve, whose mind was free from all evil bias and prejudice against God and his ways; whereas our hearts by nature are full of disaffection to both. —Will not Satan take the advantage of this, is it not quite usual for him to persuade men that it is impossible to think that a being so good and

merciful as God, should really mean what his word on various points seems plainly to teach. What says this accomplished seducer as to Eve, hath God indeed said in his word, so and so, that were unworthy of him to inculcate, that incredible to believe ! If we would not be ruined, let us beware of this device of Satan, this device of his in bringing the will and ways of the Lord into contempt. For the Apostle says, “the God of this world blinds the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” 2 Cor. iv. 4.

3. With the same view, viz. to persuade Eve to eat the forbidden fruit by inducing unbelief of God’s command respecting it, Satan further insinuated, that as the prohibition seemed so unaccountable, taken in the sense in which Eve understood it, they must certainly misapprehend its import.—Thus v. 4, is usually interpreted. “And the serpent said unto the woman, ye shall not surely die.”—Die ! What for eating of this most delicious fruit ? No such thing, you greatly mistake if you imagine God really intended to inflict so dreadful a punishment for so trifling an offence. Thus Satan, to smooth the path of sin, and drown men in perdition, tempts them to wrest the words of God from their plain and obvious meaning. And as there is no sin to which man is more addicted than this, nor any device of our great adversary more usual or more dangerous, so ought

we to give the more earnest heed that we do not corrupt, or handle the word of God deceitfully, as Satan tempted Eve to do, by softening down its sayings and sentiments to suit our depraved hearts, and unscriptural characters—a prodigious folly, which as in the case of our first parents, if persisted in, must end in our confusion and consternation; for while we may successfully practice deception upon ourselves, God's word will never change, it “endureth for ever.” God forbid then we should be persuaded, as Eve was, to trifle with “the word of the Lord.”

4. Perceiving no doubt with delight, as the object he wished to accomplish, that Eve's faith in God's word was beginning to stagger, Satan grows bolder and more earnest. Bold indeed!—Oh the danger of being drawn into a parley with such a foe. For at last, to make Eve “cast God's words behind her,” Satan, that liar from the beginning, solemnly appeals to God, that notwithstanding his command to abstain from it, on pain of death, they might safely eat the fruit of the forbidden tree. “Ye shall not surely die,” says the original author of infidelity, “For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as Gods, knowing good and evil.’ A perjured impostor, therefore has Satan been rightly named; for to give it currency, he called God to witness to a falsehood. And thus, as one remarks, “Satan instilled that heresy into the unwary woman, held in the church

of Rome at this very day, viz. that there is a sin which does not deserve death, or a venial sin; and nothing is more usual with Satan, than by hopes of impunity, to persuade men to sin." Alas! that it should be so; but is it not notorious that Satan still resorts to the same plea with sinners: "Ye shall not surely die." For certain it is that people go on in sin, yet feel persuaded, notwithstanding what God's word declares to the contrary, that all will be well at last. In what a multitude of ways does Satan tempt people as he did Eve, to believe that they may sin with impunity. Thou mayest commit this sin with safety, is an infernal insinuation that has ruined the prospects and character of many an interesting and once respectable youth; and not a few has it brought to the gallows. O sight! big with horror, to such as are able to behold so heart-rending a spectacle, a youth on a scaffold! What must he feel, and she that bare him! A delightful sight to the wicked one who deceived him, to witness the last dread parting moment between this hapless youth and his heart-broken parents. And what was the device by which Satan and his evil heart accomplished his fearful ruin; it was this, the delusive hope that he might steal and forge without being detected, or sin with impunity. Listen, O youth, to this sad tale of woe! and tremble and beware: for thus Satan will tempt you. Besides, are there not countless multitudes of people kept at ease in an unconverted state, in no small degree by this very device

of Satan; that is, his persuading them they are safe, while he knows, and God's word declares, they are in imminent danger of perishing eternally; and though they were never changed by divine grace, never were convinced of the depravity and miserableness of our natural state, which is a Christless condition, though they are "children in whom is no true faith" in the Lord Jesus, or in the dictates of inspired truth; though they have never been divorced from the world or sin; and know as little of self-renunciation as they do of spiritual worship; though they have no true love either for God or godliness, their hearts are unreconciled to God's method of saving sinners by grace through faith; though they exclude from their creeds, as from their hopes the most vital and fundamental truths of christianity; though their character, especially internal as it appears in the sight of God, is not formed on the supernatural and heavenly principles of divine faith, love, contrition, humility, holiness, or, in a word, subjection to truth; and though the moral and external character of most is such as is a scandal to the christian name, yet are they persuaded, persuaded with the Bible in their hands, and not a particle of christianity in their hearts, that they shall nevertheless be safe at the last, Prodigious perversion of wisdom, both human and divine! Cometh not this persuasion from him who said to Eve, "Ye shall not surely die! For God doth know, in the day ye eat thereof, then your eyes

shall be opened, and ye shall be as Gods, knowing good and evil." On these words we remark,

5thly. That Satan tries to allure to the disbelief and the transgression of God's command, by insinuating that it might not only be done with safety, but with advantage. The liar! He pretends they would gain by sinning. Only eat says he, and see what a blessed change will ensue, for you will be advantaged both in respect of knowledge and happiness. So when Satan tempted the Saviour to cast himself down from the battlements of the temple, his plea was on the one hand that he might do it with safety, and on the other hand that it would benefit his cause, inasmuch, as an excellent expositor remarks, "it would shew to all the people about the temple, that he was indeed the Son of God when they should see him fly without falling, or fall without hurting himself!" Again, when he urged the Saviour to worship him, the prospect of advantage was the argument made use of. And what is more common than for Satan to tempt to sin by hopes of gain! hope of raising ourselves into a superior, into an independent condition. Flattering our ambition as he did Eve? "Ye shall be as Gods;" tempting us to desire to be independent even of God himself, trying to make our innocent desires as creatures, the means of our destruction, by tempting us to seek their gratification in an unlawful way. This we say because there are three things of which man as a creature is naturally desirous; and of which Satan

took the advantage in the case before us:—we mean a desire after knowledge, happiness, and the gratification of our sensitive appetites. Now Eve you may remark, here betrays a desire after these, a desire which was no doubt, much increased by the temptation, for it is here said, “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise,” words, I think, which teach that man was created innocently alive to the pleasures enjoyed by means of the senses, and with a desire after more knowledge, and a still superior state of happiness. Of these propensities Satan took advantage for accommodating his temptation to them, he pretended that by eating of the forbidden fruit, they would instantly be advanced to an immensely superior state of being and knowledge, beside the gratification which the eating of such delicious fruit would yield them. And thus, as we said, the tempter essayed to make the innocent desires of our first parents the means of their ruin, by tempting them to seek their gratification in an unlawful way. This there is reason to think continues to be a favourite device of Satan, a device by which he destroys more souls than the sword has done bodies. Surely the devil tempted Eve to seek happiness in a false way. Let us beware he does not deceive us, to our everlasting ruin, by the same device.

Such were the means or arguments by which the grand adversary succeeded in overthrowing the

faith of Eve in the divine testimony. Which being accomplished, she in course adopted the advice of her crafty and malignant seducer, (for what other fruit can be expected from unbelief than disobedience) “she took of the fruit of the fatal tree, and did eat;” and she “gave to her husband,” and he, by her persuasion, “did eat also.” Some think that Adam was not deceived, but that love for Eve determined him never to be severed from her in weal or woe. And it is thought the Apostle’s language favours this sentiment, “and Adam was not deceived, but the woman, being deceived, was in the transgression.” But we think that the Apostle means not to deny that Adam was deceived, but to affirm that he was not first and immediately deceived by the devil. The truth seems to be, that the same arguments which prevailed over Eve, together with the persuasion of one he so tenderly loved, made a conquest of Adam.

Thus was the great transgression finished, and

“Earth trembled from her entrails, as again

“In pangs, and nature gave a second groan;

“Sky lour’d; and muttering thunder, some sad drops,

“Wept at completing of the mortal sin

“Original.—

We will conclude this subject with an observation or two.

1. We may learn from the subject we have considered, the certainty of the existence of evil

spirits, and what is their character:—It will be admitted by all that the tempter of our first parents was not a mere serpent. Who then could it be but as the sacred oracles teach, one of those angels “who kept nor their first estate?” Either therefore, this must be admitted, or the inspiration of the Scriptures must be denied.—The latter, notwithstanding evidence which is ever accumulating, many chose to do. But what do they expect to effect or gain by their infidelity? Will their unbelief make the word of God of none effect? No! verily they will be obliged in due time to confess that the Bible is the word of the living God; they will find there is a world to come, and beings, apostates from God, of a superior nature to man; and whether believed or not, that these will be the fearful companions and tormentors of the finally impenitent and unbelieving. Fearful companions indeed, considered not merely in respect of their nature physically, but in respect of their character morally. What a soul petrifying portrait of the craft and destitution of pity, of the cruelty, malice, and mischievousness of evil spirits, does the transaction before us exhibit! O my God, gather not my soul with such sinners!

We have said Eve should have staid by her husband, and kept away from the fatal tree. Allow me a little farther in the way of improvement of the subject to insist on this thought. There are few inspired petitions of greater importance than this—“Lead us not into temptation.” And both

Eve's seduction and Satan's subtilty and devices evince how important is the counsel implied in this petition, namely to avoid, as far as practicable the occasions of being entangled in the snare of this "hellish fowler." To do which in short is so indispensable, that either we must keep off Satan's ground, or, after Eve's so fatal and so affecting example, we must expect to be taken in his net. To cure us of the folly of thus tempting evil spirits to tempt us, or challenging them to this rencontre, let us be admonished by the case before us how fatally throwing ourselves in the way of temptation may end,—how certainly Satan is waiting for so favourable an opportunity to do us an injury—and how undoubtedly he will take advantage of such sinful simplicity. Is not Satan waiting at the forbidden tree? Again then we say, come not near it—whenever we may, let us keep out of evil company—let us shun those places where Satan is likely to be present—or in a word, as we said avoid as far as practicable, the occasion of temptation. For, O remember, what we have so much reason to believe was the fact. How often did Eve say while the big tear of anguish rolled down her faded cheek—would that I had kept away from the tree! Nor less oft, nor with less anguish said Adam,—

"Would thou hadst hearken'd to my words and staid

"With me, as I besought thee, when that strange

"Desire of wandering this unhappy morn,

"I know not whence possessed thee; we had then

“Remain’d still happy, not as now, despoil’d
 “Of all our good; sham’d, naked, miserable!”—

3. We here see what a dreadful sin is unbelief. Why were not our first parents “able to stand against the wiles of the devil?” Because they surrendered “the shield of faith, wherewith they would have been able to quench all the fiery darts of the wicked.” Clearly the richly fraught vessel was wrecked through the pilot’s steering by Satan’s compass instead of God’s. Did not Eve give credit to what the devil said, and reject God’s word and commandment? What is this but unbelief. To unbelief, therefore, is mainly attributable the entrance of sin, with all its innumerable train of unspeakable woes. How dreadful a sin then is unbelief, or a disposition not to yield implicit credence to the declarations of God! Moreover, this sin is of a character the more fearful, as there is not a person in his natural state who is not living beneath the reigning power of it, while such are notwithstanding, totally ignorant that this is the case. For what do men, untaught by God’s Spirit, know of the nature of the sin of unbelief; how common is it even for persons very religious in their formal and pharisaical way, to believe the scriptures as a whole, and yet to deny the most important doctrines therein revealed; still not having the most distant suspicion of their being unbelievers. But unquestionably he who disbelieves the principal truths of christianity is an unbeliever. He, therefore, who disbelieves the testimony of

God respecting the total depravity of human nature, the necessity of the saving operations of the Holy Spirit, the impossibility of salvation by works, and the absolute necessity of a divine faith in the Deity and righteousness of Christ, is an unbeliever, for these and such like are the most peculiar and fundamental doctrines of the divine word. It is, however, of the nature of unbelief to reject these truths, especially to reject Christ, as he is set forth in the Scriptures, hence, as it rejects the only way in which a sinner can escape the "wrath to come," unbelief is so dreadful a sin that it binds the curse of the law upon us, and so places us in jeopardy of dying beneath the double vengeance due to such as are not only breakers of the law, but also despisers of the gospel.

4. The subject we are improving should teach us to consider tempters to sin, of whatever description, as our greatest enemies. Especially, we are here taught that in this light we should by all means view such, who (acting as Satan did with Eve) endeavour to discredit, in our esteem, the word and ways of the Lord. We now more particularly, in the way of caution refer to those unhappy persons or their usual practices, who either question or deny the inspiration of the Bible, which they do, they say, because the evidence (which few of them have ever examined,) on which we build our faith on the divinity of the Scriptures, is not satisfactory. In the mean time, those persons, if they have any religion of their own, find no diffi-

culty in believing it, without a particle of evidence. On this glaring inconsistency I will not say what easily might be advanced, feeling much more desirous to convert than to exasperate the sceptical mind, for we can truly say how much soever we blame the thoughtless youth who may have gone over to infidelity, and how much soever we may abhor the notions he has embraced, yet we do, from the very bottom of our souls, pity and yearn over him ; while we tremble with horror, and can sometimes weep for anguish, while we look into the gulph into which he has fallen ; drawn into the snare by some hoary headed apostle of infidelity, a tempter to sin so like the one who deceived Eve, that we cannot, and perhaps ought not to possess ourselves of the same feelings towards him as towards the hapless youth over whom he has thrown his hellish net. As soon as the serpent began to insinuate things derogatory to the honour of God's ways and word, what ought Eve to have done ? Surely she ought, that instant, with disgust and indignation, to have turned away. Let us then learn from her fault and fall, to practice the duty she ought to have regarded, but neglected. Especially to young people, for whom we feel no small degree of anxiety, we would say, shun the company of all tempters to sin, especially flee, as you would from an earthquake, or from the plague, from the company of all infidels ; remembering what is written, " My son cease to hear the instruction that causeth thee to err

from the right way ;” and ponder well what the Apostle says, whose sentiment is so affectingly illustrated in the sad event under examination, “Evil communications corrupt good manners.”

5. We would briefly suggest a hint respecting the duty (as we know them to be inlets to sin,) of guarding our bodily senses, for we see not how we can avoid, as already intimated, attaching the idea of indiscretion to Eve’s conduct with reference to the use she made, on this occasion, of her ears and eyes. Surely her ears might have been better employed than in listening to such dangerous doctrine as Satan propounded to her—doctrine the more dangerous, and not the less worthy of being detested, because it was presented with all those fascinating decorations of eloquence with which it is easy to believe that an angel was capable of investing it. We imagine that it will likewise be admitted that Eve would have acted more wisely if, instead of conversing with the serpent, she had (as Hezekiah commanded the people to do, when they were harangued by Sennacherib’s general,) “answered him not a word.” Again, while she was thus being so eloquently lectured on the miraculous virtues of the contraband fruit, to be gazing the meanwhile upon it must have been of dangerous tendency. Was Eve not sufficiently cautious in the management of her bodily senses? How cautious then with such hearts as ours, ought

we to be, well to guard the door of our lips, "to turn away our eyes from beholding vanity," and as far as we possibly can, to decline hearing those things whose tendency is to excite or increase the evil propensities of our natures, for our bodily senses and propensities express the beneficence of God. Must it not then be unspeakably disgusting and abominable to use them, as many do, as caterers to the vile depravity of our degenerate nature. Let every man therefore, as the Apostle admonishes, "know how to possess his vessel, in sanctification and honour."

6. And lastly, it has been already remarked, that the first temptation exhibits in their true light the sin of envy and malice. In characters equally deformed, and therefore equally just, it portrays the sins, the most detestable sin of lying; for on what principle was the devilish plot formed but on falsehood from beginning to end. So far, then, as the entrance of sin, and all that has entered with it is attributable to Satan, it is attributable in as great a degree to lying as to envy and malice. What shall we say then of the sin of lying, and all the kindred, superlatively deformed, of craft, deceit, perjury, and hypocrisy! It were to be wished that liars would look at their sin, as it appears in the glass of the first temptation, and then mean as must necessarily be our opinion of such people, yet we might hope an effort would be made to reform themselves of a vice which

transforms them into the very image of him who
 “was a liar from the beginning.”

Having thus considered the original transgression, together with the author and means by which it was effected, we shall as proposed in a former discourse,

II. Briefly examine the nature of that “offence.” We judged it right to indulge freely in remarks on the first head of this lecture, because we thought they might be made with a fair prospect of doing good, and because the subject is most important.—What remains will, however, for different reasons, be dispatched more expeditiously.

On the subject here proposed, the quality of the first sin, a laboured discourse would be injudicious and irksome; for how few are there who are not already perfectly convinced that the sin by which the covenant of works was violated, was an offence heinous beyond expression.

First, it might be of service, especially to such as love sin, and live in it, to consider that sin in general is, intrinsically, as well as in its consequences, a much more serious evil, than, judging from their practice, most take it so be. How can that be a trifle, which is a crime committed against the will and perfections of the infinite God, and which is “the accursed thing that his soul hateth?” Myriads of beings, both angelic and human, will we know, be punished for ever. For what will they suffer but for sin? And what is the nature

of the torments they will have, through eternity, to endure? How can it be imagined, then, that sin is a trifle? For we suppose it will be admitted, reasoning from the moral character of the Divine Being, that the quality of the punishment imports the character of the offence.

Consider sin in the glass of human misery, in its present effects, an evil of what dreadful magnitude does it appear, small as is, compared to the whole, the portion of human woe which any mind is capable of bringing within its grasp. Think of the Saviour, who he was, "God manifest in the flesh," and reflect on what he suffered; for in no other of the dispensations or judgments of the Almighty in which it has pleased him to express the character of sin, is its image so faithfully delineated, as in "Christ, and him crucified." Because for sin he suffered, "he was delivered for our offences"—Could those offences then be of a trifling character? Suppose a crime that a Prince could no otherwise consistently remit or pardon, than by making his own son to suffer in the room of the guilty.—His substitution, it would be said, would express wonderful clemency, but would it imply that the crime or crimes for which he suffered were of a trifling character? Would it not imply the contrary? And who does not know that the nature of the remedy, or the means required to be resorted to to effect a cure, bespeaks the nature of the disease. When very extraordinary means must be used, we conclude that something

very serious is the matter. Let no man, then, think sin to be a trifle, or that being a sinner is a matter of little consequence; seeing that he alone can save us, who is "over all, God blessed for ever and ever," and who suffered what neither language can express, nor thought conceive.

We trust to be forgiven for having made these remarks on sin in general, when it is remembered, not only how important it is to have right views of sin, but that the principal reason why some have supposed Adam's first sin to be of no great moment is, that sin in general, in their view, is only a trifling matter. A sentiment we should be most happy to be the means of correcting, convinced that if not corrected, the consequence will not be trifling, but most awful.

Adam's first sin, however, was not a small but a great offence. For of how many sins, was it composed? Unbelief, the greatest of sins, was in that offence: for what can be worse than interpretatively to "make God a liar." And this our first parents did in eating of the forbidden fruit; for how came they to do it, but because they preferred Satan's counsel to God's; acting as if their Maker had deceived them, and prevented them from using the illegal fruit, merely because he would prevent them from being so wise and happy as it was capable of making them. Atheism too was there: for they seemed to think to advance their happiness independently of God.

The first sin included contempt of God: for

they thought to frustrate his will, hoping to be advantaged by that which God forewarned them would bring a curse upon them, and not a blessing. Rebellion against their Maker was also in the first rebellion, a sin as diabolical as witchcraft, for they would not submit to his will or obey his orders. Discontent with their lot: for they sinned with the view of bettering their condition—but surely they had little cause to complain. What base ingratitude, therefore, is implied in the first transgression—ingratitude unequalled, except by fallen angels—ingratitude the most horrible: for Satan promised them, that by adopting his advice, “they should become as Gods.” On these words Samuel Clark says, “here the devil tempts man to set up for himself, and cast off his dependence upon God,” their yielding to his temptation, implied a wish to be no longer in subjection to God: no longer dependent on their most bountiful Benefactor, from whom they had their being as well as their bliss; implying ingratitude so foul, and the withdrawment of affection of such a criminal character, that their conduct is confounding merely to think of it, especially when we consider that the most prodigious folly and pride characterised that which may so emphatically be denominated “the great transgression.”

The Holy Spirit designates presumptuous sin “the great transgression;” and surely sin was never more wilful, or committed against greater

light and knowledge than the original sin was. The nature of our first parents was created holy, because therefore, they were not enticed to stray by principles of inherent corruption, their first sin like that of fallen angels possessed a criminality, a moral reprehensibleness, peculiar to itself, which it did likewise on other grounds: for constituted as he was, and doubtless knew himself to be, the covenant head of his innumerable family, who were to stand or fall with him, what motives had Adam to resist temptation, and “continue stedfast and unmoveable, always abounding in the work of the Lord, forasmuch as he knew that his labour was not in vain in the Lord;” but that it would procure endless happiness, not for himself alone, but for all his race? Who ever sinned, notwithstanding such motives to obey as Adam did! Or, who ever had such difficulties to overcome ere he could transgress as he? For will any man for a moment dispute that Adam well knew that his posterity would be involved in the consequences of his apostacy if he sinned?

What cords then of love and fears of vengeance had Adam to disentangle himself from, ere he could form the resolution to be guilty of the fatal deed. In short, there never was a crime committed of so indefensible a character. For what could the unhappy culprits plead in their defence?

They did not need the fruit of the tree. The command to abstain from it was not difficult to be obeyed—was in no sense objectionable: nor

could they plead that they transgressed through ignorance either of God's will or of the consequences of disobedience. Let no man, therefore, compliment himself, as if he talked wisely, in affirming that the eating of an apple could be no great sin. Without further pursuing the argument, we will only ask ere we conclude, how that could be a trifling offence which has produced such fatal consequences? For this is one rule by which to determine both the character of a crime, and what is the punishment which a wise jurisprudence would award, viz., the consequences of a crime; the more serious these are, the worse is the offence, and the greater ought to be the penalty. By this rule what are we to think of Adam's sin, which, in its effects was, as if a person had poisoned a fountain of which all the world must drink.

III. It will be proper here to offer some remarks on the entrance of moral evil, explanatory and exculpatory of the divine conduct respecting it. And here we think little needs be said. Much it is true has been written on this subject, but the following statements seem to contain the chief points, viz.: that although it was certain in respect of the fore-knowledge of God, and Christ's being set up as Mediator from everlasting—that man would sin, yet that his sin was perfectly voluntary; inasmuch as the divine prescience did not influence Adam to transgress. That God was not, therefore, the author of man's apostacy, Adam not being forced to sin, doing only what himself freely

chose to do; being fully instructed in what his God required him to do, and moreover, as man was endued with power to do all he was commanded to perform, consequently himself, and not God, was the cause of his transgression. That as God cannot make an immutable creature, immutability being a divine perfection, and therefore incommunicable, so to complain that man was made mutable, and so liable to sin, savours of folly and worse, for God was not morally obliged to prevent the entrance of sin in any other way than by creating man, with a sufficiency of power to prevent sin himself, if he chose. What is more than this is of mere favour, which, therefore God may bestow or not, as he pleases, for to maintain that God is necessitated to bestow grace, is to maintain that which is destructive of grace. The Divine Being is, therefore not to be blamed, because he did not, by confirming or preventing grace, prevent the entrance of sin, grace or favour in the very essence of it, implying that God may exercise it or not, as he pleases. Nor can it be proved that the Almighty is obliged by any natural or moral perfection of his nature, to prevent all the evil and produce all the happiness which his Omnipotence enables him to do; for if the infinite power of Jehovah must necessarily be thus employed solely in preventing evil and producing good, then would there be no evil, and nothing but good in the world. —It behoves God to act towards all his creatures in a manner suitable to his justice, holi-

ness, and wisdom. By these perfections his dispensations towards Adam were characterized.—Nay more, he acted towards him consistently with his free and eternal goodness. Towards him, therefore, in all respects the ways of the Lords were just and equal.

Finally, except we go over to atheism and deny the Providence of God, we must admit, that while God did not decree to cause the existence of moral evil, in this our world, yet that he decreed or saw fit not to prevent it; and we doubt not that it will in due time appear, that he permitted it for ends and reasons infinitely worthy of himself.

IV. We will now, as they are recorded in this chapter, (Gen. iii.) trace a little the immediate consequences of the first transgression.

1. Let us notice the change which immediately took place in the state of our first parents, in respect of their moral character.

1. It is said (verse 7,) “And the eyes of them both were opened.” Not in the sense that their cruel deceiver persuaded them to believe, (*viz.* that they should become incomparably more wise,) but as God forewarned them would be the case if they sinned, namely, that they should know good by its loss and evil by its possession. Their eyes were indeed opened, but it was with pain, shame, and consternation, to see and to feel themselves undone, to perceive, there is reason to think, with consciences deeply convinced, the nakedness of their souls; which being disrobed of innocence, rendered

their persons for the first time, “an occasion of sinful motions and affections;” which led them to seek for a covering, while their souls by sin were laid open to our grief, disappointment, and the bitterest anguish.

2. Notice the change which ensued on the fall, in the state of their minds respecting God: for verse 8 informs us, that when “they heard the voice of the Lord God, (viz. as is most probable, the second person of the Trinity in a human form, as an intimation of his future incarnation,) “walking in the garden in the cool of the day, Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.’ Did they think to hide themselves from the presence of God? Alas their deceiver was proved a liar indeed, for he promised them that in respect of knowledge and happiness, they should “be as Gods:” whereas they became blind and miserable—blind truly, seeing they attempted atheistically to conceal themselves from the Omnipresent Jehovah. Man was “created in knowledge,” but sin, it seems, extinguished that heavenly light.—And mental or spiritual blindness is one of the sad effects of the fall. “Ye were once darkness,” says the Apostle.

But why wished they to shun the presence of him whose visits they were wont to anticipate with holy longing and hail with unspeakable delight?—It was because they were, as well they might be, ashamed of their conduct, (more than can be

said of many,) and ashamed to see his face ; it was because a sense of guilt, for they sinned not ignorantly, made them dread an interview with him who had said, “in the day thou eatest thereof thou shalt die.” They felt that a death of holiness and happiness had already got hold upon them, and they found trouble and sorrow, and a dread of judgment : therefore they dreaded the approach of the Judge—“I heard thy voice and I was afraid.”—whose voice in the midst of the garden made them to tremble as the sound of a trumpet, which at the assize proclaims the arrival of the judge, makes the culprits in prison to tremble : and as the voice of the archangel and the trump of God will affect the ungodly at the last day—that great day of the Lord. O how miserable did their sin make our first parents ! More than can be said of most, whose sin never made their hearts to ache, much less to quake. The more dangerous is their state, and the more criminal is their conduct : for O what a dreadful evil is sin !

But it was not shame or dread alone, we fear, that caused our first parents to shun their Maker. Their delight in God was gone, and this alienation of the heart from God, as from one sin has made us unlike and dislike, is another of the sad effects of sin, applicable not only to Adam, but to all by nature, as born in his moral image. Hence nothing is more common than for men in a natural state to exclude God as much as possible from

their thoughts, consciences, plans, and practices ; and no wonder seeing he is excluded by sin from their affections.

But in whatever ways, or for whatever reasons, we may flee from God, the fugitive, like Jonah with the tempest, will be quickly overtaken : or like Adam hidden among the trees, quickly detected : for “ the Lord God called unto Adam, and said unto him, “ Where art thou ? ” We cannot sin without God’s knowing it—we must not expect to sin with impunity, or to evade the scrutiny of our judge.

3. As it respects the effects of the fall on the character of our first parents, we notice their disinclination candidly to confess their sin. Instead of which, they betrayed a disposition to shift the blame off themselves : Adam laying the blame on his wife, and Eve laying the blame on the serpent, neither criminating themselves, nor confessing their sin to God. And are we not, in this respect also by nature, of the very image of our fallen original ? How much more disposed is man to justify than to humble himself before the face of Almighty God, to extenuate and palliate, rather than to acknowledge his sins and set them forth in their aggravations. This disingenuous disposition arises from our love for sin, from not having correct views of it, and especially from our want of regard, esteem, and veneration, for that God against whom sin is committed.

2. On this subject, the effects of the first sin,

we will briefly advert to its penal consequences. And having already discoursed on the penalty of the covenant of works, we need say the less on the penal miseries mentioned in the chapter now before us, as,

1. The dreadful sentence which the righteous Judge passed upon the woman, concerning the pains and perils attendant on the propagation of our species. For to the woman God said, "I will greatly multiply thy sorrow and thy conception; in sorrow shall thou bring forth children." The accomplishment of this denunciation bespeaks the truth of the record in which it is announced, the heinous nature of the first sin, and as already remarked our participating in it. Again—and as the result of sin, the words (verse 16) "and thy desire shall be to thy husband, and he shall rule over thee," import another change for the worse for the female. For the words not only authoritatively determine that the wife is to be in subjection to the husband, which would have been the case had sin not entered; but they seem to imply that by sin, the wife's subjection would be oft rendered painful, through the husband's authority being exercised in so different a manner from what would have obtained in a state of innocence.

2. God passed a sentence on Adam too: for unto Adam he said, "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake;

in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Such are the fruits of sin:—in the earth itself what an injurious change has it produced: a fruitful land turned into worse than barrenness. What increased difficulty of obtaining a subsistence! And the language, "thou shalt eat the herb of the field" instead of the generous and delicious fruits of Paradise, teaches, that being obliged to subsist on inferior food, is to be reckoned among the consequences of sin; as well as the various sorrows and miseries of human life, and death itself, which ends our mortal career. God grant, that being prepared for it, death may be the death of our sorrows, then shall we have no cause to complain, except of sin.

3. On the subject of the penal consequences of sin, we notice in the last place, the exclusion of our first parents from the garden of Eden. "And the Lord God said, Behold the man has become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden, cherubims and a flaming

sword which turned every way, to keep the way of the tree of life.”—verses 22—24.

The expressions, “as one of us,” plainly allude to the Persons of the Sacred Trinity, and refer likewise to Satan’s promise, “Ye shall be as Gods;” and the language is ironicle, or imports “a holy scoff at man’s vain credulity of Satan’s promise.” The sentiment, therefore, really conveyed, is this: that man, instead of having become more like God, by taking the Devil’s advice, had become most unlike God—a truth sufficiently obvious, if we may judge of the parents by the children.

“And now, lest he put forth his hand,” &c. This also, it is observed, “is spoken in derision of any such hope or expectation:” importing perhaps likewise, that as man had permitted himself to be duped by Satan, he was now liable to all sorts of religious imposture, even such as imply the greatest folly and weakness; and innumerable facts prove that this is another of the effects of sin.

“Therefore the Lord God sent him forth,” &c. verse 3. A most affecting and trying circumstance this to the first pair to have notice to quit their splendid abode, endeared to them by so many considerations: and to change such a garden, and for such a cause, for a wilderness, we presume, drenched their eyes and made their hearts to pant. Such are the pangs that sin inflicts. How reluctant Adam was to quit his garden is affectingly intimated in the words “So he DROVE out the man.”

This event, so affecting to Adam, was likewise very instructive both to him and to us. For as the garden of Eden was to our first parents, while they stood, a sacramental pledge of heaven, so their exclusion from it may be considered as designed to teach that they had now forfeited that bliss—nay, as they never more returned to Eden, that as far as the covenant of works was concerned, they had deprived themselves of that bliss for ever. And we see not why any should refuse to admit that the transaction before us (God's ejecting man from paradise) teaches, that now the covenant of works is broken, it must needs be abrogated, and that therefore now, as the Apostle says, "by the deeds of the law no flesh living can be justified," that is, made and dealt with as righteous. For what is to be understood by the cherubims here mentioned? Most likely angels. And what was the design of their being placed in such formidable array at the entrance to the garden of Eden, which like heaven, seemed to have only one way into it? As it appears to us the design was this, viz. to prevent Adam and Eve from ever more eating of the tree of life, or entering the garden of Eden. Now that they had sinned and forfeited heaven, they were deprived of the use of those sacraments by which it was typified and sealed.

This was the primary design of placing the cherubims as here described; but it seems by no means probable or even credible, that this was

the only intention of their being thus stationed. Hence it has been said, that Adam's being first driven from Eden and then kept out of it by means which rendered his re-entrance absolutely impossible, prefigured the exclusion of the wicked from the heavenly Paradise. When Adam fell he became wicked, and all are wicked, who being destitute of the new birth, continue in that state into which our first parents fell. And dying in that state, we are sure they will no more be able to obtain admission into heaven than it would have been possible for our first parents to have re-entered the earthly Paradise, in spite of the cherubims and the flaming sword set on purpose to prevent their ingress. For we know it is said that "the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous," and that "the ungodly shall be like the chaff which the wind driveth away." Nay, worse than this, for it is said, the "wicked shall be turned into hell, and all the nations that forget God." No doubt, therefore, that he who dies in an unregenerate state will be excluded heaven, and kept out of it, even as Adam from the garden of Eden. Still we are much inclined to their opinion, who think that this dispensation of God towards Adam was principally designed to teach that, as he had broken the covenant of works, that covenant was for ever abrogated, that is repealed and abolished: and so, as above remarked, that the way to heaven by the merit of our own works was for ever

closed by Adam's first sin. To teach us, in short, the very sentiment which the Apostle advances, Rom. iii. 20. And the same truth, for substance, which was taught in the manner in which the second edition of the moral law, if we may so speak, was published at mount Sinai. For thus said the Lord unto Moses, "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And the Lord said unto Moses, go unto the people, and sanctify them, to-day and to-morrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people, upon Mount Sinai. And thou shalt set bonds unto the people round about, saying, take heed to yourselves, that ye go not up into the mount or touch the border of it: whosoever toucheth the mount shall be surely put to death. There shall not a hand touch it, but he shall surely be stoned or shot through, whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled; and Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the

voice of the trumpet sounded long and waxed louder and louder, Moses spake, and God answered him by a voice." And the Apostle rehearsing these extraordinary things, has these words, "For ye are not come unto the mount that might be touched, and that burneth with fire, nor unto blackness, and darkness, and tempest; and the sound of a trumpet and the voice of words, &c. And so terrible was the sight, that Moses said I exceedingly fear and quake." Did not those fearful sights intimate the impossibility of being saved by the law of works? And so we think did the flaming sword and cherubims at, and Adam's expulsion from, Eden. And was not this likewise hinted by that most affecting providence Moses refused admission into the promised land?

It has pleased God therefore, it would seem, to proclaim in a very extraordinary and impressive manner, the abrogation of the covenant of works; or, that heaven is not to be obtained by human merit; which ought not to be deemed surprising, if we consider how common, how criminal, and how perilous a thing it is for people to build their hope of possessing God's favour and future safety on their own supposed goodness or merit. Would you not consider him to hold a most dangerous error who should maintain, that works have absolutely nothing to do with salvation? No doubt—let us remember then, that it is no less dangerous to found our expectations of eternal life upon our

own righteousness; this is, to reject the Saviour, which will end in eternal death.

This discourse having far exceeded the anticipated limits, we must now take leave of Adam's exclusion from Paradise, although we are aware that these observations are far from fully explaining the verses on which they are founded. Let us bless God, that while the first appointed way to happiness by works was necessarily closed by the entrance of sin, yet, that it has pleased the Almighty to provide and reveal another way, to a weightier bliss—"a new and a living way" in the person and mediation of Jesus. O that we may know him, and believe in him and love him, who "is the way, the truth, and the life." Then shall we know that while sin has entered "and abounded, grace doth much more abound." "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Rom. v. 20, 21. To this glorious Saviour as revealed in the first gospel promise, your attention will next be directed.

LECTURE VII.

On the first Gospel Promise.

Gen. iii. 14, 15. "And the Lord said unto the serpent, Because thou hast done this, (beguiled Eve,) thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

The sacred writings plainly and frequently teach that ere man fell, or was formed, even from eternity, a covenant of grace was entered into between the persons of the sacred and eternal Trinity respecting the salvation of sinners. For the knowledge of God, like all his other perfections, being infinite, foresaw the total wreck of human nature by Adam's apostacy, and fore-ordaining because of his eternal love for his chosen, not to deal with mankind as he did with fallen angels, the whole of whom were left to perish—a gracious plan for the redemption of human transgressors was devised in the covenant of grace. To this most ancient and extraordinary confederacy the Scriptures often allude. This is the covenant of which

the Apostle speaks, Gal. iii. 17. "The covenant that was confirmed before of God in Christ." This is the better covenant," of which Jesus is "the surety," mentioned Heb. vii. 22. When the Scriptures speak of Christ's being "foreordained before the foundation of the world," of his being "delivered according to the determinate counsel and fore knowledge of God," of his "being set up from everlasting," and that "his goings forth were of old from everlasting," they plainly refer to that eternal league of which we here speak. *

The promise of Christ in the text on which we are now to discourse, contains the first intimation of the existence of the "everlasting covenant;" and like the first ray of hope from the Saviour shining into a sinner's heart, may justly be considered as the earliest dawn of that everlasting light of which the Prophet speaks: "The Lord shall be thine everlasting light, and thy God, thy glory." For both in respect of subsequent and more perfect revelations of Christ in respect of his actual incarnation; in respect of the light of the heavenly glory; and in respect of the way to obtain it, this first promise and revelation of the Saviour was like the first glimpse of day. And like it, we imagine it was to our first parents, who had sinned themselves into "darkness and the shadow of death"—a most welcome and cheering object—more welcome than is the dawn to the marriner tossed with the tempest.

* 1 Pet. i. 20. Acts ii. 23. Prov. viii. 23. Micah v. 2.

More welcome may the Saviour be to us—which is the case if “the eyes of our understanding have been enlightened in the knowledge of him, and if so be that we are truly aware of the consequences of sin, which are not less alarming than real, and from which is no possible way of escape but faith in Jesus. Let these things be known and felt, then will he be to us, what the first notice of him was to Adam and Eve—“like the light of the morning when the sun riseth, even a morning without clouds for brightness.” And verily O man, it is of greater importance to thee, that Jesus “the Sun of Righteousness should rise upon thy soul with healing in his beams.” than that the sun should rise upon the earth.

And now to approach nearer the subject of discussion. As the instrument Satan made use of, there can, we should suppose, be no question that, the serpent was included in the curse denounced in verse 14. But how was the serpent cursed “above all cattle, and above every beast of the field?”

1. By being condemned to crawl upon the earth—for “upon thy belly shalt thou go,” said the Lord God. Which words, together with the serpent being classed as expositors observe among those beasts which are distinguished from creeping things, render it more than probable, that originally the serpent was enabled to move in a more erect posture.
2. From its being said to the serpent, “dust thou shalt eat all the days of thy life,” it has been conjectured, as a judicious commentator

remarks: "That when the serpent moved more uprightly, he fed upon plants and herbs like other beasts, ch. i. 30; but now that he creeps with his very mouth upon the earth, he must necessarily take his food out of the dust, and so lick in some of the dust with it." When therefore we see a serpent crawling, especially one of those armed with poison, which, thank Providence, do not abound in our island, let us remember this commination, and the evils of sin, that it tends to misery and degradation.

Was the serpent cursed, although Satan's instrument innocently? Much more shall they be liable to God's displeasure, who are Satan's instruments criminally. For we ought certainly to consider God's cursing the serpent, as an expression of his hatred to sin, and the light in which he views all tempters to it.

Again—was the serpent addressed and cursed? Much more was Satan here intended and cursed. When God says, "because thou hast done this," are we not to think that the Devil, as the principal agent, was briefly, although not exclusively intended? The very curse that applies to the serpent literally, applies much more to Satan mystically. This we shall presently shew. That Satan is here chiefly addressed, it would be folly to produce other evidence than the ensuing explanation of the text will embody. Possibly, however, it may not be deemed superfluous, briefly to notice the fact that Satan is not here so much as once directly

mentioned. But of what consequence is this silence? Suppose he had been named, who would have been the wiser for it; neither our first parents nor ourselves, they and we, we presume, being just as much satisfied that Satan is here addressed, and that he, not the serpent, was the tempter, as if his name had been repeated ever so often. To me, it seems as if our truly fearful adversary was obliged to be present, possibly in the serpent, to hear his doom. And it was not unfit that he who condescended to assume the serpent for so criminal a purpose, should be obliged to submit to the indignity and mortification of being addressed as a serpent. But with so much important matter before us, we have neither time nor inclination to indulge in speculation; but had rather now without farther delay, (and beseeching God for his Spirit to guide and bless,) endeavour to explain the following truths, which we trust it will be made to appear the text contains, respecting,

I. Christ in his person.

II. His sufferings.

III. The benefits or results of his sufferings.

IV. What the text teaches respecting the wicked and the ungodly.—and

V. Remarks by way of improvement and application of the whole.

1. We solicit attention to what the text declares respecting the Saviour's person

Christ is here denominated the seed of the woman: for that the expressions "her seed," refer

principally to him the following words "it shall bruise thy head," determine; for it is to be hoped there are but a few who require to be told, that he "who spoiled principalities and powers" was the Saviour Jesus. Now this appellation "her seed," imports two things respecting the person of Christ.

1. That he should assume human nature, or as the Apostle speaks, "be made of a woman." We know that there are a few unhappy persons, who believing the Saviour to be only a man, will not approve of the phrase, assume human nature, and who would possibly say, why not affirm at once that the expressions "her seed" signify that Jesus should be a human being conceived and born of a woman. Believing that Christ is truly and properly man, we see no objection to the statement, but must not be understood to admit that the Saviour is a mere man, for the fact is, we believe him (and that for reasons, the cogency of which is very well known by those who have tried to answer them,) to be just as truly God, as he is truly man, and to be candid, our faith in his deity led us to adopt the phrase, *assume* human nature. And we felt the more inclined to this wording of the sentiment, because it occurred to us that the Apostle expresses the same truth, in substantially the same terms. His words are these, Heb. ii. 14, 16. "For as much then as the children were partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of Angels; but he took on him the seed

of Abraham." And if any person desire to ask what is the quality of that nature of Christ, here distinguished from his human, and denoted by the pronouns "he" and "himself," let them consult the preceding part of this Epistle, where the subject is treated professedly. Especially, let them attend to the 3rd verse of the 1st Chap., and add the words of John, 1st Epis. v. 20, "we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." On such authorities as those it is that we affirm, that he who assumed or took human nature "is the true God."

2. We notice that this first prediction of Christ intimates, that he should assume human nature in a miraculous way. For why, seeing that according to the flesh, Christ was as truly descended from Adam as from Eve, should he be called "her seed" rather than his, except to import his miraculous conception in the virgin's womb, without the agency of man, and by the omnipotent operation of the Holy Ghost. Not unintelligibly therefore was that great mystery here taught, which was afterwards more clearly revealed. Memorable are the words of the Prophet Isaiah, Chap. vii. 14, on this subject, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." To this prediction the evangelist Matthew (Chap. i. 22, 23,) refers, in these words, "Now all this was done," &c. respecting Christ's conception by the Holy Ghost, "that it might be fulfilled which was spoken by the Lord, by the mouth of the prophet, saying,

behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us." That is, 1. God and man in one person. 2. He who reconciles God and man together. 2. Cor. v. 19.—Too remarkable are the words of Jeremiah, (Chap. xxxi., 22,) to be passed over here:—"The Lord hath created a new thing in the earth; a woman shall compass a man." In his answer to Crooll's Restoration of Israel, Mr. Scott has this observation on these words. "Now, for a woman to conceive a son by an immediate act of Almighty power, without any human father, and so "compass" and carry him in her womb, and in due time give him birth, was indeed "a new thing," never before heard of; to effect this, was, strictly speaking, "to create a new thing," and this "new thing," was most intimately and inseparably connected with the great and gracious events predicted throughout the chapter. As to the New Testament references to this "new thing which the Lord created in the earth," we ought, besides the following passages,* especially to remember the words of the Apostle,† respecting Christ as typified by Melchisedec, "without father" says he, Melchisedec so to speak, was historically without parents, because in Moses' account of him, his pedigree is concealed, "purposely," says one, "concealed that he might be the more perfect type and emblem of

* Mat., i. 18, 23. Luke, 1. 30, 35.

† Heb. vii., 3.

Christ, who as man, was without father!" And so spake the very first prediction of him that he was to be the "seed of the woman."

3. As one truth may be inferred, and so illustrated or proved, from another truth, we remark on this subject, that the dignity of Christ's person is here implied. For he is here set forth as a Saviour by whom Satan's head should be bruised. This we know he did first, and principally by the merit of his obedience and death, by which, as he fulfilled the divine law, endured its curse, and so satisfied divine justice; he did, "through death," as the Apostle says, "destroy him that had the power of death, that is the devil." But as the obedience or sufferings of no creature, however exalted, could have possessed the merit requisite in this case, hence we infer that Christ's personal dignity is here implied, viz. that he is God and man in one person, or which is the same, Christ is here set forth as Mediator, but the greatness and moral character of God, and the offices which the Mediator was to fill, rendered it impossible for any created being to fill that office, therefore Christ is not a mere creature, however exalted. This subject we quit with regret, it would not, however, be proper here to dwell longer upon it, but we deemed it right to submit these hints, as they may be serviceable in reminding those who carefully "search the scriptures" for themselves, that they should attend to what they teach indirectly, as well as directly.

II. Christ is here set forth as a suffering Saviour

for it is said Satan should "bruise his heel."

1. The Jews in our Lord's time must have been as ignorant of the Scriptures as some are, be it spoken to their shame, among ourselves, for they do not appear to have understood that the Messiah was to be "a man of sorrows, and acquainted with griefs." And yet the Old Testament, commencing from the very first prediction of the Mediator, as clearly reveals that he should suffer, as that he should reign. It may be (like not a few among us,) they only received so much of what the Scriptures reveal as pleased them, or conceived as many virtually still do, that by so merciful a being as God is, and by so virtuous a being as man is, a suffering Saviour might be very well dispensed with. However, be this as it may, it is painful to reflect how ignorant people oft are of what the Scriptures so clearly reveal; this argues not only great neglect and blindness, but much enmity, obstinacy, and perverseness.

On this subject, that "the heel," of the Saviour's humanity was to be "bruised" attend a little to the Old Testament types.

To this the personal types contain frequent allusions. Isaac, Abraham's only son, whom (though innocent of any crime deserving death,) he was commanded to offer for a burnt offering, and who carried the wood on which he was intentionally offered, was a lively type of the only begotten Son of God, who was an innocent sufferer, and who carried the cross on which his innocent humanity

was offered. Jacob's sorrows, hardships and conflicts were typical of his sufferings, whose whole life, as one observes, "was a continual war with woe."

Jesus, who was exposed to the rancorous hatred of his brethren, the Jews, by whom he was so barbarously entreated, and who conspired against his life—Jesus, who was sold for thirty pieces of silver; and who suffered (as he had often done in his feelings and character from false accusations,) for a crime of which he was innocent; of these and other sufferings of Christ, we may find types in the history of Joseph.

Many of the typical things, as well as persons, represented this most extraordinary spectacle, a suffering Redeemer. The red, the crimson, and the purple colours which were used about the curtains, veils, ceiling, and the roof of the Tabernacle, were emblematical of "his precious blood." The manna, "its preparing," says one, "in mills, mortars, and pans, where it was ground, beaten, and baked, to make it fit for digestion and nourishment, may put us in mind of the various sufferings of Christ's body and soul; for that the manna was a type of Christ is not disputed." This reflection on the preparation of the manna will as appropriately apply to the meat-offering which was similarly prepared. The brazen serpent which Moses was commanded to elevate on a pole, was, as the Saviour says, John iii, a type of himself, as lifted up upon the cross.—The smitten rock was an emblem of him "who was stricken, smitten of God, and afflicted."

Especially, the levitical sacrifices prefigured the sufferings of Christ, both in their nature and design. We should like to illustrate this, by considering particularly the Paschal Lamb—the Scape Goat—and the Red Heifer; but find we must be content to observe on the sacrifices in general, that the altar, viz. the brazen altar on which they were offered, prefigured the Deity of Christ; which supported his suffering humanity, as the altar did the sacrifice. That humanity was prefigured by the victim which was laid upon the altar, and the slaying, dividing, and burning of the sacrifice, adumbrated the sufferings of Jesus, which were therefore typified by fire, to set forth how exquisite were the agonies of body and of soul which he endured, and by fire from heaven to import that his greatest sufferings were inflicted upon him from heaven, viz. by the wrath of God; and by a fire burning day and night, to shew that justice still said “give, give.”

3. We will now on the subject of our Lord's sufferings, advert to Old Testament predictions, and here, in addition to the text, we request the reader's attention to the following citations; which as here arranged in parallel columns, with a view to his profit, will not only elucidate the point under consideration, but it is hoped, will confirm his faith in the divine word; namely, by shewing how wonderfully the predictions here cited had their accomplishment in Jesus.

Psa. xvi. 8—11.

Psa. xxii. “My God, my God, why hast thou forsaken me; why art thou so far from helping me, and from the words of my roaring?”

“I am a worm and no man; (dealt with like the most contemptible creature, and trampled under foot by every base wretch) a reproach of men, and despised of the people.” Isa. liii. 3. “All they that see me laugh me to scorn, they shoot out the lip, (make mouths) they shake the head saying, he trusted

Acts ii. 25—31. & xiii. 35—37.

Matt. xxvii. 46. “And about the ninth hour (about three o’clock in the afternoon, the time when the paschal lamb was killed, Exod. xii. 6. and the daily evening sacrifice was offered.) Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, my God, my God, why hast thou forsaken me?”

John xviii. 22. “And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand. Matt. xxvi. 67., Luke xxii. 64, 65. “Then did they spit in his face, and buffeted him, and when they had blindfolded him, they smote him with the palms of their

in the Lord, that he would deliver him: let

hands, saying, prophecy unto us, thou Christ, who is he that smote thee? And many other things blasphemously spake they against him." Luke xxii. 11. "And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him away to Pilate. Matt. xxvii. 39—43., Mark xv. 29., Luke xxiii. 35—39. And they that passed by reviled him, wagging their heads, and saying, Ah! thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God come down from the cross. Likewise also the chief Priests mocking him with the scribes and Elders, said, he saved others, himself he cannot save. He

him deliver him, seeing he delighted in him."

"Be not far from me, for trouble is near; for there is none to help. Many bulls (powerful and furious enemies) have compassed me: strong bulls of Bashan have beset me round.

trusted in God: let him deliver him now if he will have him." And see passages below.

See above, and add Matthew xxvi. 47. "Judas, having received a band of men & officers from the chief Priests, and Pharisees and the Scribes and Elders, come thither with lanterns, and torches, and swords & staves." John xviii. 12. "Then the band, and the captain, and officers of the Jews, took Jesus and bound him. Then Jesus said unto the chief Priests, &c. are ye come out as against a thief, with swords, and with staves, to take me?" Mark xiv. 53. "And they led Jesus away to the high Priest and with him were assembled all the chief

They gaped upon me with their mouths, as a ravening and a roaring lion. For dogs

Priests; and the Elders, and the Scribes.” Luke xxiii. 1. “And the whole multitude of them arose, and when they had bound him, they led him away from Caiaphas unto the hall of judgment.” Luke xxiii. 12. &c. Jesus before Pilate surrounded by the whole multitude—an exasperated mob, who cry out not this man but Barrabas, away with this man crucify him, crucify him! “Then Pilate therefore took Jesus and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe. And said, Hail King of the Jews: and they smote him with their hands. Then came Jesus forth wearing the crown of thorns

(a company of vile malicious wretches) have compassed me, the as-

and the purple robe. And Pilate saith unto the Jews behold the man, behold your king: but they cried out away with him, away with him, crucify him :''

"Barbarous people, cruel priests,

"How they stood round like savage beasts,

"Like lions gaping to devour,

"When God had left him in their power.''

"Then the soldiers of the Governor took Jesus into the common hall called Pretorium, and they called together the whole band. And they stripped him and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand; and they bowed the knee before him and mocked him, saying, Hail King of the Jews. And they spit upon him, and took the reed and smote him on the head." Were not the

sembly of the wicked
have enclosed me.

“I am poured out like
water, and all my bones
are out of joint: my
heart is like wax, it is
melted in the midst of
my bowels.”

“They pierced my
hands and my feet.”

“I may tell all my bones

“They (mine enemies)
look and stare upon
me.” That is they look
upon me in the midst
of mine agonies with

Psalmist's words ac-
complished ?

Matthew xxvi. 38—
Luke xxii. 44.

The Saviour's hands
and feet were pierced,
viz. by the nails, for
he was crucified.

By being stretched
upon the cross.

John xix. 24. “The
soldiers sitting down
watched him there ;
and the people stood
beholding. And they
that passed by, reviled
him. Likewise also
the chief priests mock-
ing him, with the
Scribes and Elders,
said, He saved other,
&c. “And the soldiers
also mocked him, com-

contempt and delight,
and treat me with de-
rision.

“They part my gar-
ments among them,
and cast lots upon my
vesture.”

Psalm xxxiv. 20. “He

ing to him and offering
him vinegar.” And
all this detestable con-
tumely when Jesus was
on the cross, and while
a preternatural dark-
ness covered the land!

John xix, 23. “Then
the soldiers, when
they had crucified Je-
sus, took his garments
(and made four parts
to every soldier a part)
and also his coat: now
the coat was without
seam, woven from the
top throughout. Then
said they among them-
selves, let us not rend
it, but cast lots for it
whose it shall be: that
the scripture might be
fulfilled which saith,
they parted my rai-
ment among them, and
for my vesture they
did cast lots.” Matt.
xxvii. 35.

John xix. 31, 36. “The

keepeth all his bones : not one of them is broken." And in the paschal lamb, that extraordinary type of Christ—not a bone thereof was to be broken. Exodus xii. 46.

Psa. lxix. 20, 21.
 "Reproach hath broken my heart, and I am full of heaviness : and I looked for some to take pity, but there was none ; and for comforters, but I found

Jews therefore, that the bodies should not remain on the cross on the Sabbath Day, besought Pilate that their legs might be broken and that they might be taken away. Then came the soldiers and brake the legs of the first and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. For these things were done, that the scriptures should be fulfilled, a bone of him shall not be broken."

Mark xiv. 33, 34. "He began to be sore amazed, and to be very heavy. And said unto them my soul is exceeding sorrowful unto death." Mat. xxvi. 56. Then all the disciples

none. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."

forsook him, and fled." Matt. xxvii. 34. "They gave him vinegar to drink mingled with gall." John xix. 28, 30. "Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar and put it upon hyssop and put it to his mouth. When Jesus therefore had received the vinegar, he said, it is finished: and he bowed his head and gave up the ghost.

Psa. cix. 8. Prediction concerning Judas who betrayed Christ.

Dan. ix. 24—27. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish trans-

Matt. xxvii. 5. Acts i. 20. "It is, at present, the general opinion of learned men, that the decree spoken of by Daniel, is that granted by Artaxerxes to Ezra, in the seventh year of

gression, and to make an end of sins, and to make reconciliation for iniquity, and bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks: the street shall be built again, and the wall even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come (the Roman Army) shall destroy the city." "And he shall confirm the covenant with many

his reign. This commission to Ezra, whence the seventy weeks should be dated, was granted about four hundred and fifty-seven years before the Christian Æra. The "seventy weeks" are divided into three parts; "seven weeks" "sixty-two weeks," and "one week." The first seven weeks, or forty-nine years, are generally allotted for the execution of the decree "to restore and build Jerusalem:" and in about that time, the walls and fortification of Jerusalem were completed; her streets and houses rebuilt; and the city replenished with inhabitants as in ancient times. This leads us to four hundred and eight years before the Christian Æra; but this Æra

for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the

commences, as it is generally agreed, four years after the birth of Christ. "Sixty-two weeks," or four hundred and thirty-four years, from this time, brings the calculation to A. D. 26, or the thirtieth year of our Lord's age. Who therefore seems to have entered on his public ministry, exactly at the end of the sixty-two weeks when he was thirty years of age. Luke iii. 23. Minute exactness is not requisite in such computations, and learned men, who agree in the grand outline, vary a little in subordinate matters, but this was at least nearly the case. The continuance of our Lord's ministry, till his crucifixion, is differently computed: but on every computa-

overspreading of abominations, he shall make it (the city) desolate."

Zecha. xi. 12—13.
 "And I, (the Messiah) said unto them, if ye think good, give me my price; and if not forbear: so they weighed for my price thirty pieces of silver. And the Lord said unto me, cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and

tion, he was crucified during the continuance of the "last week" and after the end of the "sixty and two weeks." Scott.

Matt. xxvi. 14—15.
 "Then one of the twelve, called Judas Iscariot, went unto the chief priests. And said unto them, what will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." Matthew xxvii. 3—10.
 "Then Judas which had betrayed him, when he saw that he was condemned, repented and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, what is that to us? see

cast it to the potter in the house of the Lord."

thou to that. And he cast down the pieces of silver IN THE TEMPLE, (in the house of the Lord), and went and hanged himself. And the chief priests took the silver pieces, and said, it is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field to bury strangers in. Wherefore that field was called the field of blood unto this day. Then was fulfilled" &c.

Zecha. xii. 10. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look on him whom they

Not only were the hands and feet of the blessed Jesus pierced (Psa. xxii. 16.) but it is said John xix. 34, "But one of the soldiers with a spear pierced his side, and forthwith

have pierced, and they shall mourn."

Zec. xiii. 7. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones."

"In that critical juncture of time, I will take care both of my scattered disciples, who forsook me only through weakness and fear, to recover them again, and give them renewed proofs of my love; and also to secure my own small remnant among

came thereout blood and water."

Matt. xxvi. 31, 56.

"Then saith Jesus unto them, all ye shall be offended because of me this night, for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."

"But all this was done, that the scriptures of the prophets might be fulfilled. Then all his disciples forsook him, and fled." (See Mark xiv. 27. John xvi. 32.)

John xviii. 7, 8. "Then asked he them again, whom seek ye? And they said Jesus of Nazareth. Jesus answered, I have told you that I am he; if therefore ye seek me, let these go their way." "Let my disciples alone, meddle not with them; and accordingly he so overpowered their

the Jews in their dispersion." v 8, 9.

hearts, that they laid hand on none of them." Thus did the blessed Jesus, as well as in his subsequent conduct towards them—turn his hand upon the little ones."

We shall conclude these quotations with a brief reference to that remarkable chapter in Isaiah, which, by considering how wonderfully it was fulfilled in Christ, was made the means of the conversion of one of the greatest monuments of grace that ever existed, we mean the Earl of Rochester. The chapter of the evangelical prophet to which we refer, is the fifty-third. "He is despised and rejected of men, a man of sorrows and acquainted with griefs, and we hid, as it were, our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows, yet we (as if he had been a malefactor,) did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes (Jesus was scourged,) we are healed, and the Lord hath laid upon him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth. Yet it pleased the Lord to bruise him, he hath put him to grief," &c. Considering how minutely and correctly these and other state-

ments here recorded apply to the humiliation of Christ and the closing scene of his eventful life ; considering, likewise, that these things were written six hundred years before the existence of the events they describe, written too in the language and preserved in the scriptures of the Jews, who refuse to believe in a suffering Messiah, is it not surprising that the divine inspiration of the scriptures should be by any person denied, or even questioned ? For the reasons we have just mentioned, the unhappy nobleman above referred to, was so deeply convinced, it is hoped by the Spirit of God, that the Prophet's pen was guided by the Holy Ghost ; that it was the death of his infidelity. Well for him that it was so, or his infidelity would have been the death of his soul.

We shall now, for the sake of explaining a part of the remarkable prophecy just quoted, advert again to historical or New Testament declarations, respecting the "bruising of the heel," or the sufferings of Christ's humanity. The Prophet's words, "yet it pleased the Lord to bruise him ; he hath put him to grief," are remarkable. What ! did the "Lord bruise" his beloved Son ? Did he "put him to grief ?" So the Prophet predicts : and so the sacred historians declare. The sufferings of our Redeemer's soul were the soul of his suffering : for as to bodily torture, many a martyr has suffered as much as his Lord, and possibly some even more. Wherein, therefore, the Saviour was pre-eminent in grief over them, was in the state of his

mind when called to contend with the bodily tortures of a most horrible death. That, whereas the martyr was comforted in soul when called to the cross or to the stake, he who gave his soul an offering for sin, and because he made himself an offering for sin, was tortured in soul. And many were the archers who shot at, and wounded him. But the arrows which were shot from heaven went in deepest. And no wonder, for who can inflict such wounds as God? Where is the power or the wrath to be compared to his? In short, as we know the Redeemer was really "stricken, smitten of God and afflicted," as the Prophet says, speaking as if he had witnessed the scene, though not as the Jews imagined, for his own transgressions; but being innocent, and loathing that sin imputed, which was the cause of that sense of Divine anger, which was the bitterest ingredient in his cup of woe. Moreover, loving that God still to the utmost capacity of his human nature, whose displeasure in an unknown degree he was made to feel—these I say gave a character of terror to his soul's grief, occasioned by the revelation of God's wrath, which none but himself ever perfectly knew, and which none but himself, without sinning and sinking, could have borne. However though we cannot perfectly understand what were the Saviour's feelings when he "began to be sorrowful and sore amazed:" enough may be known by the effects produced to make those who have a spark of love, to wonder at his love, or who have any just views of sin, to feel a

trembling of soul, while they behold it in the glass of the Redeemer's sufferings, especially his soul sufferings. For what were the effects they produced? Then Jesus began to evince that his mental griefs were too big to be concealed. To complain not only that his soul was "troubled" and "very heavy" but "sore amazed;" and "being in an agony," to pray the more earnestly—to pray "O my Father, if it be possible, let this cup pass from me." In the mean time "his sweat was as it were great drops of blood falling down to the ground." Was ever sorrow like his? Was ever the blackest despair—the most ungovernable terror—the most frantic grief—the keenest anguish, or the most horrible tortures, ever known to produce such an effect as this? In the mean while, when a preternatural darkness veiled the earth, as if nature had gone into mourning for griefs which none but the God of nature would or could have endured; and when he was nailed to the cross, and deserted by his friends, whose fidelity his own should have secured; and while insulted by those among whom he had lived a life of unexampled active benevolence, and while he had the heart rending spectacle before him—a mother agonized with a similar grief to Eve's, when she beheld the murdered corpse of Abel:—amidst all this, (O love unutterable,) Christ's mental darkness was continued, and thus he proclaimed it. "My God, my God, why hast thou forsaken me?" See the 22nd Psalm.

Thus was the blessed Jesus bruised in his soul, especially by God's wrath which made his "heart like wax, to melt in the midst of his bowels."

5. The text declares that the "heel" of Christ's humanity should be "bruised" by Satan. Who can tell the temptations of Satan in the wilderness, and subsequently, with which the blessed Redeemer was assailed. Who can tell how far the hateful conduct, both of friends and foes, is to be attributed to Satan's devices. This we know, not only from its being said that the "tempter departed from him for a season," but for other reasons, viz. Satan's being sure to be present in seasons of adversity, affliction, and desertion; that he would be busily employed as a tempter of the Redeemer's soul when the mournful scene began. Indeed he said "this is your hour and the power of darkness." And it is not by any means a fanciful conjecture, that the words of the psalmist refer to tempting devils, as well as the malicious Jews, where in the person of Christ, he says, "many bulls have compassed me; strong bulls of Bashan have beset me round; they gaped upon me with their mouths, as a ravening and a roaring lion." Besides, we know that Satan taking advantage, as usual of Judas's besetting sin, instigated him to betray the Saviour for thirty pieces of silver.—And in all the subsequent transactions one is apt to suspect from their character, and Satan's, that he had a share in them, and so fulfilled these words, "thou shalt bruise his heel." In the way, tempt-

ing Judas to betray him, and his enemies to crucify him, was the worst policy of Satan, for it was inducing him to do that which was to "bruise his own head;" hence Christ's "spoiling principalities and powers by his cross," has been compared to David's beheading Goliath with his own sword.

6. This revelation of a suffering Mediator to our first parents, instructed them, and should teach us to understand that salvation was to be procured, not by any works or sufferings of theirs, but by the merit of the Saviour's obedience and death. And if they understood this, they knew more than many whose means of knowledge are much superior to theirs. Christ is here set before us as a suffering Saviour, and you have heard that his sufferings were, like himself, wonderful. Let this teach us how wonderful is his love, and how much we ought to admire it: and what a dreadful evil is sin, and how much we ought to hate it. But his members ought not to hate suffering, seeing that their Lord suffered voluntarily; they ought to be willing to suffer, even great things, especially, if called to it, for his sake or the gospel's sake, seeing that he endured such great afflictions for them.

III. The benefits of Christ's sufferings are here set forth. 1. In what is here said to, and of Satan. 2. In what is said of the woman and her seed.

And of Satan.

1. It is here said, verse 14, "Because thou hast

done this," &c. For these words seem intended to apply to Satan spiritually, and to the serpent corporally. And here an excellent expositor observes: "These things as they relate to the devil, may signify a further degree of his casting down from his noble state, and a deeper debasement, ignominy, and contempt, without all hope or possibility of relief." By his seduction of man, Satan brought upon himself additional disgrace and contempt. The deed itself was so unprovoked—so cruel and so criminal in its motives, object, consequences, and means of accomplishment, that by it, Satan rendered himself infinitely more hateful and abhorred of the Lord and all holy beings. And let none suppose they can separate disgrace from disgraceful conduct, or from the displeasure of God, or from the disesteem of wise and holy beings.

The degradation and additional woe of fallen angels are, justly, involved in the redemption of sinners. The assumption of the human in preference to the Angelic nature by Jehovah the Son—Christ's victory over Satan—the manner in which, when upon earth, he exposed evil spirits, restrained them, ruled them, terrified them, and dispossessed them; their being conquered in certain senses by the children of God; their power and policy being crushed by Jesus on the Cross, where themselves helped to nail him; the progress of truth and christianity in the world, in spite of all their schemes to prevent it; their being oft obliged to find their plans to prevent good or promote evil, produce

opposite results; their seats in glory being occupied by redeemed sinners from earth; the miserable state of prostration and woe in which they will appear at the day of judgment, when they will be obliged to behold human nature honoured by the judge wearing it; and countless myriads of human beings advanced to an inconceivably higher pitch of dignity and happiness, in certain senses, by the very same means they themselves employed to render them partners of their misery. Who does not see in these and such like particulars of redemption, the additional abasement and punishment of fallen angels, to which the words under consideration plainly allude.

But it will be here asked, how are the words “dust shalt thou eat all the days of thy life,” to be applied to Satan? The learned interpret the words to import Satan’s being irrevocably condemned to wallow in moral filth, or to be able to delight only in the vilest persons and things. And what a tremendous curse is this, to be doomed to delight only in wickedness—in that which both creates and deserves punishment. A curse which was enough to make even Satan tremble!

2. That Satan’s time for doing mischief should be limited is another thing here, although darkly intimated in the expressions “all the days of thy life.” For although fallen angels are spirits immortal, and therefore cannot die, though no doubt they in common with other damned spirits fain would, yet, as it may be said, that Satan lives as long as

he is allowed “effectually to work in the children of disobedience;” so he may be said to die when that power shall come to an end, viz., at the day of judgment, then he shall die as a tempter.

3. The destruction of Satan’s power by Christ is here promised and foretold. “It shall bruise thy head.” In the serpent’s head are its poison, subtilty and life. Bruising it imports, therefore, the destruction of Satan’s power and policy by Christ. And this he does, 1st. Meritoriously, by his death, which completed his obedience: so the Apostle, “that through death he might destroy him that had the power of death, that is, the devil.” And again:—“and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it,” in his death upon the cross. But how did Jesus by his death meritoriously destroy, spoil, (strip of their armour, sin and death,) and triumph over evil spirits? Because, 1. In this way he atoned for sin, satisfied justice, and fully answered all the demands of God’s law, and so reconciled God’s perfections to man’s salvation. Because—2. In this way he redeemed or ransomed his people from sin,¹ Satan, and the curse of the law. For it is said that he gave “his life a ransom for many.” That believers are redeemed by “the precious blood of Christ.” “Redeemed to God by his blood, out of every nation, and tongue and people.” Because—3. By his obedience and death the Saviour merited for all who truly believe in him, the pardon of sin, justification, sanctification, and eternal life. Thus

Satan is stripped of his power, either to rule over or punish the believer. Spoiled of his armour, sin:—for the law from which sin has its strength to condemn, is fulfilled, and its curse removed; sin is atoned for and forgiven. The devil, therefore, has no longer “the power of death,” i. e. the power to punish a believer, for Jesus “redeemed him from the curse of the law being made a curse for him,” or in his stead. Nay, confers on him in justification, a title to the heavenly felicity. Thus the Saviour, in a way of merit, “bruised Satan’s head,” while Satan was “bruising his heel,” as Sampson in his death destroyed the Philistine lords by pulling the temple down upon them.

2. Christ bruises the head of Satan in the hearts and lives of all his true disciples efficaciously, by his grace and Spirit. For he “came to destroy the works of the devil,” and not to be the “minister of sin.” The Apostle calls Satan, “The prince of the power of the air, the spirit that now worketh in the children of disobedience.” He does nearly as he pleases in every unregenerate heart, for no person can be saved from the reigning influence of the craft and power of the evil spirits, but by the grace and Spirit of God. Without which, we are under the dominion of darkness, unbelief and sin; but if we are under the reigning power of sin, we are under the dominion of Satan, and so are not the followers of Christ, are not the children of God, no, for if we were, we may safely infer both from the example of Christ, and from the design of his

death, intercession and kingly office, that as surely as he laid the foundation in his death, for the destruction of Satan's works, so surely will he actually rear the superstructure in the hearts and lives of all who are really his, who will undoubtedly, "renounce the devil and all his works." However, when this is done even sincerely, there still remains much to be done as is implied in the Apostle's words, "the God of peace shall bruise Satan under your feet shortly." You have not got rid of your enemy yet, still he tempts, still he distresses, and still at times he conquers, and though he may, as he did the Saviour, fiercely assault you, believer, even in your last hours, because "he knows his time is short; yet then shall you be delivered from him for ever, then shall you shout victory, victory, through the blood of the Lamb.

3. The benefits accruing from the sufferings of Christ are alluded to in what is here said of the woman and "her seed." For although we have said that the expressions "her seed," mean, first and principally, Christ, yet the terms are to be understood to include the godly. Concerning these spiritual children of Eve, or believers in him, with reference to whom she was the "mother of all living," and Eve herself, God here promises and declares, "I will put enmity between thee (Satan) and the (or this) woman, and between thy seed and her seed." Whatever this promise or declaration contains, it appears unquestionable that Eve was embraced in it; for she is, obviously, especially

referred to in the words “the (or this) woman.” It would seem, therefore, that we have good authority for believing that the first sinner, who was a dreadful sinner, was, nevertheless, a saved sinner.—For what is intended by putting enmity between Satan and the woman? Do the words merely import that God would cause to exist “a natural antipathy between mankind and serpents, and a greater between mankind and the devil,” simply considered as a fearful and malicious spirit? These ideas may possibly be included in the words. Their principal meaning however, we take to be this, that God by his grace and Spirit, and for the sake of the Saviour’s meritorious obedience and death, would infuse into the heart of Eve, and into the hearts of all his children to the end of time, an irreconcilable hatred of Satan and of his works,—may God teach us to hate Satan as a tempter, as much as we dread him as an evil and a powerful spirit, and to object to his service as much as we do to his wages.

IV. What is here said respecting the godly and the wicked. This part of our discourse has been much anticipated, there is, therefore, the less occasion to dwell largely on the particulars about to be noticed. Two distinct classes of people are, however, here distinctly referred to, viz., “Satan and his seed, and the woman and her seed,” i. e. the godly and the wicked. And we know not how the terms “thy seed” can be otherwise understood than to mean those the scriptures call “the children of

the devil." And as the woman's seed is opposed to Satan's, who else can be intended than 1. Christ as opposed to Satan. 2. The godly as opposed to his seed. These are here represented,

1. As a people distinct from Satan's seed or the rest of mankind—a distinction often noticed in the scriptures. Peter has some very remarkable words on this subject. "Unto you, therefore, which believe, he is precious; but unto them which be disobedient, the stone, (Christ) which the builders disallowed, the same is made the head of the corner and a stone of stumbling, and a rock of offence, even to them which stumble at the word being disobedient, whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."* And, says the Apostle Paul, who maketh thee to differ from another? If the words here quoted, and the passages cited below be carefully examined, it will appear that there is a wonderful difference or distinction between the truly pious, and the "world which lieth in wickedness;" who differ from the unconverted not merely as professed Christians do from Jews, Pagans, or Infidels—not merely do they differ in their moral and

*1 Pet. ii. 7—10 Exod. xix. 5, 6. Mal. iii. 16—18

1 Cor. vi. 10, 11. 1 John v. 19.

external character from those who, while they profess to be Christians, their actions are such as Heathens and Atheists would scorn—but there are other peculiarities in a truly Christian character which are much more remarkable and distinguishing. More distinguishing than moral integrity, because true piety is not necessary to its existence, although inseparable from it. And we deceive ourselves if we imagine that true piety is merely a union of moral integrity and a profession of Christianity. No, there are other things that must exist along with these. There must be what the Scriptures call “a new heart.” We must be convinced of sin, and humbled by grace. Christ must become “precious” to us, and we must possess a divine faith in him, and a divine love for him. In a word by nature we are all “dead in sin,” unregenerated, unpardoned, unsanctified, enemies to God, and “heirs apparent of everlasting woe.” The opposite of all which is true of the godly. What a difference, then, is there “between the righteous and the wicked, between him that serveth God, and him that serveth him not.”

2. The godly are here presented to our view a holy people; or as already remarked, a people taught by God to hate the devil and his works—to hate sin, and consequently to forsake it. “He that committeth sin,” says John “is of the devil, for the devil sinned from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whatsoever

is born of God doth not commit sin, (as he formerly did) for his seed (grace) remaineth in him; and he cannot sin, (as unconverted men do,) because he is born of God." The love and practice of sin, therefore, will not stand with sincere piety. "I will put enmity" saith God, "between thee, O Satan, and the woman." Besides, it is here said that the woman's seed should "bruise Satan's head," which is true not only of Christ but of his members. Beneath their feet as well as his own he bruises Satan. Did Jesus conquer Satan? So shall we, if we belong to him. "I write unto you, young men," says John "because ye have overcome the wicked one." But if, as the Apostle speaks, we are to be "able to stand against the wiles of the devil," we have need to "put on the whole armour of God," that is to have every christian grace in exercise; and so, like armour, ready buckled on and bright with use. Wherefore, to those whose honour it is to be "wrestling against principalities, against powers, and against the rulers of the darkness of this world," I would say, "take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand."

3. A people hated and bruised by Satan, for this too is included in "bruising Christ's heel." How little do people in general know of the life of a Christian. What conflicts with sin, Satan, and the world does it involve! Well might the Apostle represent it as "a hidden life" whose nature, sor-

rows, conflicts, changes, and joys, are alike unknown to the world. A true Christian we have just heard the Apostle say, is engaged in a conflict with evil spirits. "For we wrestle," &c. says he.—What wrestle! Yes, come to close quarters. It is reasonable, therefore, to suppose that in such an engagement, and with such a foe, wounds will be received, if not given. And many are the bruises which are received from Satan as a Tempter. For he is an unwearied, skilful, and experienced tempter. And he tempts those most whom he thinks he is most likely to lose. Hence he is a dreadful plague to all the godly, whom he tempts to all kinds of sin, to blasphemy, infidelity, error, presumption, despair, despondency, discontent, apostacy, and so forth, by means of which many are the bruises he inflicts upon the soul, besides scars of character got in such battles, which are the worst of wounds. Thus Satan bruises Christ's heel, both his humanity and the members of his mystical body.—Not to insist on the wounds and bruises of body as well as of soul, which have been inflicted upon them in times of persecution, in promoting which, no doubt, evil spirits took an active part. But though it is true of the saints as of the king of saints, that their "visage" has oft been "marred more than any man's, and their form more than the sons of men," yet did they like their Lord triumph in, yea over, death; which to them was a deliverer. Heaven and the applauding shouts of angels as they entered, made them glad they had suffered, and

the resurrection will obliterate from their bodies every scar they received in the dungeon, on the rack, or on the cross.

So much for the persons who shall be eternally benefitted by Christ's sufferings.

2. We notice what is here said respecting the wicked, who are described.

1. By their pedigree, for they are denominated "Satan's seed," that is his children. As the Saviour said to the Jews, "Ye are of your father the devil." This it might be said was spoken of the Jews, as it would be objected to a general application of the Apostle's words "Thou child of the devil," that they were spoken of Elymas the sorcerer. What then shall we say of the words of John; "He that committeth sin (viz. in the manner in which all unregenerated men do, with the full consent of their will, and impenitently,) is of the devil. In this the children of God are manifested and the children of the devil".* Here, it is plain, is a justification of the sentiment above advanced, that all unregenerate men are Satan's seed or children. For John divides the whole world into but two classes "the children of God," and "the children of the devil." Of the former, besides other things, he says "they are such as are born of God," or regenerated by the Spirit, consequently he teaches that all who are not regenerated are "the children of the devil." And as this epithet is thus applied to such by God himself, it

*John viii. 44. Acts xiii. 10. 1 John iii. 8—

were worse than folly for any man to take offence at it, rather let me hope that it will produce consideration. This it ought to do, for this Apostolic statement, [that all who are not regenerated are “the children of the devil,” clearly can be trifled with by none but at the peril of their souls and at the expense of the forfeiture of all pretensions to a due regard for their best interests—the fear of God, and veneration for his word.

We remark, that men considered as unregenerated sinners may be denominated “children of the devil” or “Satan’s seed,” in two senses.

1. As importing that he is the author of their existence, considered as sinners. For how come we to be sinners, but because we descend from those who by Satan’s wiles fell from that primeval moral beauty and bliss wherein they were created into a deep gulph of sin and misery.

2. The epithet, therefore, imports likeness.—That man in his natural state is morally of a character which, in certain respects, bears a very great resemblance to the moral character of fallen angels, even as children resemble their parents.—Spiritual wickedness, or the wickedness of a spirit whether angelic or human, it seems reasonable to think would in the essence of it be much alike.—And this will appear to be the case, the further we trace the moral resemblance existing between fallen angels and fallen man. Mark then the resemblance in the following hints, which at present

must suffice. Both angelic and human sinners delight in iniquity, are proud, envious, malicious, cruel, revengeful, injurious, hateful, apostates from God, enemies to him, in rebellion against him, and opposers of Christ and the gospel. Indeed in the affections of an unconverted heart towards God, towards the Saviour, and towards godliness in its foundation, which is gospel truth, and in its nature, there is so striking a similarity between all sinful beings, simply considered as such, that it is impossible for any who can see, to be blind to it; or to reflect upon it with pious feelings awake, but with fear and trembling, with shame and humiliation. And to these remarks many more might be added, especially were we to pass on to enquire in what respects man, as a sinner is not so bad as a fallen angel, and the respects which we are apprehensive it might be shown that he is worse. But we forbear, and proceed to observe

2. That the wicked are here set forth by their enmity against the godly. For saith God I will put "enmity between thy seed and her seed." What then, does God teach his people to hate the wicked? Not their persons, but their state—their character so far as it is culpable,—their errors and their vices. Neither is God the cause of that enmity with which the human mind is imbued against the righteous, only accidentally, viz. by producing that change of character, principle, feeling, and deportment which every unre-

generate heart disapproves—although in different persons, circumstances, nations, and periods of time this dislike manifests itself in different ways and degrees. Once the hatred of the wicked against the godly, because encouraged not only by Popes and Bishops, but by Kings, Senators, and Judges, lighted up the flames which deprived the world of those it most needed and could least spare. May we not appeal to those days as a verification of the prediction, or if you please, sentiment under consideration? Those days are happily gone—gone for ever we believe, but the Lord alone knows. Now it is found out that persecution is contrary to the weal of nations, and therefore it is put down. It has been found impossible by persecution to prevent men from thinking for themselves in matters of religion and conscience, and therefore it has been abandoned. Men have become more humane and enlightened, and are therefore ashamed to persecute. And moreover Providence has, by various means, paralyzed the arm of persecution. Still, however, we are obliged to observe the unkindly dispositions of the human heart towards men of scriptural piety, who are not unfrequently called by ill names,—ridiculed as persons holding strange doctrines,—being too precise and particular,—being hypocrites. Noticing and delighting to report faults in them which they pass by in others, injuring them in their feelings, character, and circumstances, and in innumerable

other ways, men of the world afford a verification of the prediction we are considering.

But it is time we should,

V. Add some remarks by way of improvement of this subject.

1. The subject affords encouragement to the greatest sinners to repair to Christ for Salvation. It does not seem that the salvation, of which Jesus was the author, was intended merely for sinners of an ordinary criminality. Were not our first parents great sinners? And yet to them was the gospel preached, and by that "hope which was set before them," viz, "Christ and him crucified," we think, as already remarked concerning Eve, and for other reasons, there is ground for much more than conjecture, that they were both saved. Verily then, we have here "grace abounding" to the chief of sinners, whose believing attention consequently should be directed to Christ.

2. How merciful to alarmed consciences and distressed souls does God in Christ here appear. First, passing sentence on Satan and opening a door of hope, before he proceeded to pass sentence on the guilty and trembling culprits. It is true, God ejected them from Paradise, and deprived them of the sacramental signs and pledges of that felicity they had forfeited by sin, but not till he had made known to them a way by Christ of restoration to the divine image and favour, and so by which, to rise out of that "horrible pit" of sin and misery

into which they had plunged themselves, and finally, of possessing a greater felicity than that of which they had deprived themselves. And then, after God had passed sentence, and before he sent them forth from the Garden of Eden, it is said "Unto Adam also and to his wife, did the Lord God make (or perhaps taught them to make) coats of skin and clothed them." Marvellous condescension! How merciful was God to them! How glorious does the divine compassion appear in this glass, if you consider the conduct of our first parents. In the mean time, be it remembered, they had received no manifestations of mercy, had it not been for that interposition of Christ of which the text speaks—moreover, these compassionate ways were indications that they had obtained saving mercy. "For this cause," perhaps, "that in them first Jesus Christ might shew forth all long suffering for a pattern to them which should hereafter believe on him to life everlasting." It seems Adam and Eve might have said, as Manoah's wife did to him, "If the Lord were pleased to kill us, he would not have shewed us all these things, nor would, as at this time, have told us such things as these."

3. With what feelings of interest, holy surprise, and gratitude, ought our first parents to have hailed this first dawn of gospel light, to have received the wonderful tidings of a deliverer, and one who should avenge them of their adversary. For could they anticipate such news? And how must they have

been struck with the mercy of God, in so soon after their misconduct making known a way of escape. But the truths so darkly revealed to them, are clearly made known to us. With what feelings then are they received by us? Is it not a marvellous thing that God should have become incarnate, live to fulfil the law, and suffer and die, to remove its curse from all who savingly believe in him? Are our hearts then captivated with the Saviour, filled with a holy wonder at his wonderfulness, and with intense gratitude for his unequalled philanthropy in “visiting us in our low estate?” And these things ought the rather to engage our hearts when we consider,

4. The importance of the gospel truths here revealed, viz. “Christ and him crucified.” These were the very first doctrines revealed after the fall, which bespeaks their importance—revealed to our first parents, doubtless we are to think, as the only way of salvation. Was not Christ made known to them that they should “believe on him to life everlasting.” Now this gospel which thus at the first began to be spoken to Adam and Eve is sent to us,—is revealed in the Scriptures,—is proclaimed by all those ministers whom God has sent into his vineyard. To what end then is Christ proposed to us—proclaimed among us? Is it not that sinners, feeling themselves to be in a lost and perishing condition, should look to him, by faith, to obtain rest for their disquieted spirits in his glorious person

and finished work, to obtain the pardon of their sin and a title to heaven by faith in his name? God help us to make this right use of Christ, believing and feeling ourselves to be, what the Divine word declares we are—"wretched, and miserable and poor, and blind, and naked." May we no longer build our hope of salvation on any other foundation than that which God hath "laid in Zion, which is Christ."

LECTURE VIII.

Adam a type of Christ.

That the first man was a type of "the first born among many brethren," we have the authority of the Apostle for believing: for (Rom. v. 14) speaking of Adam he adds, "who is the figure (type) of him that was to come." In this chapter the inspired penman compares Christ and Adam together as covenant heads. And 1 Cor. xv. 21, 22, the Apostle says "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Thus Adam and Christ are paralleled together. Moreover, v. 45, 47, the Saviour is called "the last Adam," and "the second man the Lord from heaven:." That is Christ is God and man in one person. These things and others presently to be mentioned, evince that it pleased God to whom all future events are present, that Adam in his primeval state, and the Divine conduct towards him, should, in certain respects, resemble the Lord Jesus. It is therefore our duty piously to regard this dispensation of the Almighty: and

this we will endeavour to do “if God permit” by proceeding to trace the principal points of resemblance between “the first man who is of the earth, earthy: and the second man who is the Lord from heaven.” On this subject we shall endeavour to prove and elucidate the following particulars, viz.: that Adam was a type

I. Of the Saviour’s person.

II. As a covenant head

III. Of his kingly authority or dominion.

IV. Of his relationship to his church.

I. Let us glance at the first of these particulars: for as it is demonstrable that Adam in other respects “was the figure of him that was to come,” so it is not in the least improbable that he was a type of our Redeemer’s person. Certain it is that divines respectable for their piety, penetration and erudition—and for their sobriety and care in interpreting the Holy Scriptures, have advocated the opinion that the constitution of our Saviour’s glorious person, was one of the sacred mysteries shadowed forth in Adam as a type of him. Which may nevertheless be true, although it may be said and must be admitted that this sentiment is not directly affirmed in any part of the sacred writings. For neither do the scriptures directly teach that the translation of Enoch and of Elijah were types of our Lord’s resurrection and ascension; and pledges of the resurrection and glorification of the saints in both the constituent parts of their nature. Nor that the blood and water with which the leper

was sprinkled, and the blood and oil with which he was anointed, were emblematical of the cleansing of the soul by the blood and spirit of Christ. We do not recollect that the Scriptures affirm that Isaac was a type of Jesus; that his most extraordinary submission to his father, in permitting himself to be bound and laid upon the wood which himself carried, and willingness to be put to death, were figurative of the Saviour's bearing his cross, and willingness to suffer and die:—or that the wonderful love for God the Patriarch evinced in not withholding his son, his only son, was a type of “God's so loving the world, as to give his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.” Neither do the Scriptures say that Joseph was a type of Jesus; nor that the effect of casting Jonah into the sea, viz., the calming of the tempest, was an emblem of God's wrath being appeased by the death of Christ. And very much besides respecting the types is scarcely, that we are aware of, disputed by any competent judge of such matters; although unsupported by any express inspired testimony. And therefore the absence of such testimony is not a valid objection to Adam's being a type of Christ's person. We have the authority of inspiration for believing that our common parent was a type of “the everlasting Father;” as to the rest, analogy, and the light of truth, must be our guide.

1. Then, and intending to be brief, why may we

not consider Adam's formation as an emblem of our Lord's miraculous conception? For in both cases the power of God was exercised immediately, and human agency as entirely dispensed with in the one case, as it necessarily was in the other. And it will readily be admitted when both the natures of Adam are taken into the account, and the wonderful properties of each, that his creation displayed in a very extraordinary manner, the wisdom, power, and other attributes of the infinite God. In Adam, no doubt, as in a glass, the glory of the Lord was pre-eminently expressed. For he was not only created perfect, innocent, and happy, as all other creatures were—but he was created a rational, spiritual, accountable, and immortal being; and so expressed the moral, as well as natural perfections of God, more distinctly and importantly than any, nay, than all the rest of the Creator's works, animate or inanimate. And these things should remind us of Him, to whom they are applicable in an infinite degree. For how gloriously were the excellencies of the Divine nature expressed in the formation of his humanity, who “did not abhor the virgin's womb.” Especially with what unequalled distinctness do the moral perfections of Deity shine forth in Jesus? Certainly

“God, in the person of his Son,
Has all his mightiest works outdone.”

Or, as the Apostle says, “For God who commanded the light to shine out of darkness, hath

shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

2. Thus formed immediately by an agency exclusively infinite and divine, Adam was without father and without mother; and we know to whom the Apostle applies this language.* But not to dwell here: observe, the progenitor of us all was, in a sense peculiar to himself the Son of God, as the Scriptures call him. A title likewise frequently applied to Jesus in holy writ. Only we must remember that he is the Son of God, in senses much more peculiar to himself, and exalted, than Adam, or angels, or in short, any creature.†

3. In a word, Adam, so to speak, was "a new thing in the earth," there being no creature exactly like him in the whole universe. Even so Jesus, as the prophet speaks, was "a new thing in the earth." Adam was elevated above all the creatures of this lower world by the superiority of his nature; nay, he excelled all his numerous family, for he was created in the image of God, which shone resplendently in him. But who, in likeness to God, is to be compared to him, who is "the brightness of the Father's glory, and the express image of his person." When, therefore, we think of Adam's glory and pre-eminence, let us be reminded of the glory of Christ, of him of whom the Apostle speaks thus, "Who is the image of the

* Heb. vii.

† Psal. ii. 12. John, v. 17—23. and x. 30—38. Heb. i. 2—8.

invisible God, the first-born of every creature. For by him were all things created that are in heaven, or that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence." "Not only amongst the living," says one "as their Creator and preserver, v. 16, 17, but among the dead also, as their raiser and restorer." Coloss. i. 15—18. To thee, therefore, O Jesus, belongs both by nature and merit, not only the dignity of having the pre-eminence "among many brethren," for thou art "the first-born of every creature." Thou art before all, and above all, the Creator of all, the preserver of all, the raiser of all, the judge of all, and the head and glorifier of thy church. Thou art a creature, and thou art not a creature, for thou art God, and thou art man; the Creator and the created joined together. Such, O Jesus, are the incomparable wonders which meet in thee whose name is "Wonderful." And therefore to thee belongeth an infinite pre-eminence "above all principality, and power, and might, and dominion, and every name that is named, not only in this world but in that which is to come." A dignity to which both thy nature, thy works, and thine office entitle thee. To what then, or to whom, O Jesus, shall we liken

thee ; for neither Adam for glory, nor Sampson for strength, nor David for victories, nor Solomon for wisdom and magnificence, nor Moses for familiarity with God, nor Aaron in his costly robes, nor Samuel for success in prayer, nor Paul for zeal and benevolence, nor all angels will bear a comparison with thee, who art Jehovah, "Immanuel, God with us."

"O let me climb those higher skies,
Where storms and darkness never rise,
There he displays his power abroad,
And shines and reigns the incarnate God.

Nor earth, nor seas, nor sun, nor stars,
Nor heaven his full resemblance bears,
His beauties we can never trace,
Till we behold him face to face."

We remark,

II. That Adam was a type of Christ, as a covenant head.

For this affirmation we have the sanction of the Apostle. For (Rom. v. 14) speaking of Adam in his public capacity or federal relation to all his posterity, he adds, "who is the figure of him that was to come," viz., Christ designing to teach that Jesus is the head of the covenant of grace, and of his spiritual seed, viz., the church of God, which is "his body, even as Adam was the head of the covenant of works, and of his natural seed, the whole human race. Thus in general ; observe then more particularly, how the Apostle in this chapter conducts his comparison between these two covenant heads Adam and Christ.

1. He adverts to the disparity between the two thus, verse 15—17. The scope of the Apostle in these verses, is doubtless to shew, that Christ is more able to save than Adam to destroy. For says he, there is a difference between the mischief which comes by Adam's offence, and the benefit that arises, from Christ's obedience, to his spiritual seed; the latter, owing to the transcendent value of the Redeemer's righteousness, being much more available to procure life than the former, Adam's transgression, to procure death. For says the Apostle, "But not as the offence (Adam's sin and its consequences) so also is the free gift, (justification, freely bestowed on all believers for the sake of Christ's obedience) For if through the offence of one (Adam) many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." As if the Apostle had said, Adam and Christ are not wholly alike as covenant heads, they differ in this; Jesus is so glorious a Saviour, that his obedience is much more efficacious to procure life, than Adam's sin to procure death.

Moreover, continues the Apostle, the Saviour's obedience is more efficacious to save than Adam's disobedience to destroy, in another respect. For says he, "And not as it was by one that sinned (the mischief by Adam,) so is the gift (the benefit derived from Christ;) for the judgment (that which exposed to the penalty of the covenant of works) is by one, (offence) but the free gift is of many offences unto

justification.” So that the benefit exceeds the mischief. And therefore the Apostle adds, “ For if by one man’s offence, death reigned by one : (Adam’s first sin) much more they which receive abundance of grace, (as all true believers do) and of the gift of righteousness, shall reign in life (not for the sake of their own works but) by one Jesus Christ.” Who shall reign in life by one Jesus Christ? Such as receive abundance of grace, and of the gift of righteousness. The Lord make us acquainted, therefore, with grace and righteousness abounding, by Christ, to the chief of sinners.

Having noticed the disparity between Christ and Adam, the Apostle

2. Adverts to the analogy between the two, observing (verse 18—21,) that as Adam’s offence brought condemnation upon all men, so Christ’s obedience procures justification, i. e. exemption from punishment and a title to heaven, for all believers. Were many made sinners by one man’s disobedience? So by the obedience of one, shall many be made righteous. Has sin reigned unto death by Adam, over all his children? Even so shall grace in the hearts of all true believers, reign through righteousness unto eternal life, by Jesus Christ our Lord. O for grace to be implanted and righteousness to be imputed, for then, as by the former we should be regenerated, and by the latter pardoned and accepted; so should we enter into a state of salvation, and become the heirs apparent of eternal glory. We must however now proceed, although

we are sensible that what has been said will afford the reader a very imperfect idea of that covenant in which the Lord Jesus appeared as the head, surety, and representative of his people.

III. Let us consider Adam as a type of our Lord's kingly authority or dominion.

Adam was lord of all below.† “For thou hast made him,” says the Psalmist, “a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea. Psa. viii. 3, &c. and Heb. ii. 6—9 teaches us that David's words apply to Christ as well as to Adam, implying, it has been thought, that his primeval sovereignty prefigured that exercised by Christ God-man. It is true, since the entrance of sin, man's dominion over the creatures has been much like the reign of a tyrant over subjects perpetually in a state of active rebellion. While however Adam's sovereignty continued in its first estate, it will be admitted it was a comely though necessarily, like all others, an imperfect emblem of the reign of him who is “King of Kings and Lord of Lords.” And as it is probable we have the authority of inspiration for considering Adam's lordship a type of Christ's, we will briefly trace the disparity and the analogy existing between the two.

†Genesis i. 26.

I. The disparity, and

1. We remark that Adam's lordship, while it continued in perfection, was exercised over none but willing subjects, who were fervently attached to him, and who cheerfully submitted to, and rejoiced in, his easy reign. Not so the lordship of Christ. Although in respect of his person, we may say, a greater than Adam, even in his glory, is here, and although his sceptre is wielded with gentleness, and his dominion is comparable to the dew; notwithstanding is his reign much objected to, far from submitting to his authority, the language of the generality is, "We will not have this man to reign over us." Still be this the resolution of evil spirits, of angelic or human extraction.

"Jesus shall reign where'er the sun
Does his successive journies run."

Yes, he shall reign until he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority, and power. For he must reign, "till he hath put all enemies under his feet."

2. Adam's dominion was of very circumscribed limits compared with that vast kingdom over which Christ as mediator reigns. Harken to truth regarding the empire of Jesus in the length and breadth thereof; for we shall find its dimensions to be a very magnificent emblem of the dignity of his person and of the important design of his reign. "I saw," says Daniel, "in the night visions, and behold one like the son of man, came with the clouds

of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Hear what the Saviour himself says. "The Father judgeth no man; but hath committed all judgment unto the Son. To whom he hath given authority to execute judgment, because he is the Son of man." That is, to Christ as Mediator, is committed the administration of all acts of government at present, and the final sentencing of all at last. Again, our Lord says "The Father loveth the Son, and hath given all things into his hand." Dominion over all creatures for the good of his people. And again, "As thou hast given him power over all flesh (authority over all creatures and things) that he should give eternal life to as many as thou hast given him." To the same effect the Apostle says "For he hath put all things under his feet." As our Lord had before said to his Apostles when he was risen from the dead, for we read "And Jesus came, and spake unto them saying, "All power is given unto me in heaven and in earth. Go ye therefore (depending upon my power, and backed by my authority) and teach all nations.' The following words of the Apostle are observable. The Father, says he, raised Christ "from the dead, and set him at his own right hand in the heavenly places, far above all

principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." The same Apostle says "For in him (Christ) dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." The kingdom of Christ then, is vast indeed, the government of the whole universe is put into his hands, he alone being "excepted who did put all things under him." What then was Adam's kingdom compared with his,—his "the Son of God" to whom the Father says "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Language which suggests another respect in which the reigns of Adam and of Jesus differ.—For

3. Adam's reign was of short duration. For as the Psalmist says "Nevertheless man being in honour continueth not." Mere worldly honours are only flowers severed from the root, destined soon to wither. Even Adam's wreath, composed as it was of the flowers of Paradise, quickly faded. Peaceful and happy indeed, but short, was his reign. Be it so, we may find relief in the reign of him to whom God the Father speaks thus. "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea all of them shall wax

old like a garment ; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee." Again, " His seed shall endure for ever, and his throne as the sun before me, it shall be established for ever as the moon, and as a faithful witness in heaven." Yes Jesus is ascended into heaven " with a shout; the Lord with the sound of a trumpet." Christ is " the king of all the earth : sing praises to God, sing praises : sing praises to our king, sing praises." " For of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever." His reign then shall continue in the exercise of it, as long as the sun, (emblem of its character), and in its consequences, while eternity endures. And in the execution of his kingly office, Jesus will finally bring things to such a consummation, as might be expected from him, who is " King of Kings, and Lord of Lords."

Moreover, in difficulty, in grandeur, and in importance of design, and in other respects likewise, Adam's dominion was as inferior to Christs, as himself was inferior to him.

II. We shall now submit a reflection on some of the points of resemblance between Adam's reign and Christ's.

1. Both Adam's lordship, and Christ's considered as Mediator, were derived from God. Here we shall merely request, that the distinction between Christ's essential kingdom, considered as God, and his delegated sovereignty, considered as Mediator, may not be lost sight of.

2. Notice Adam's dominion in respect of its character in a moral point of view. For his moral integrity forbids us to think but that his authority was and would have continued to be exercised, had he stood, not merely consistently with the rule of equity, injuring none; but with the claims of mercy and kindness, making his yoke easy, and his burden light. Let this remind us of the moral character of the Redeemer's reign; of his dominion who loveth righteousness and hateth wickedness; the sceptre of whose kingdom is a right sceptre. Thy reign, blessed Jesus, is injurious to none, but such as oppose its benevolent design, which is the advancement of truth, and meekness, and righteousness. Nor in respect of kindness, and gentleness, was Adam's dominion comparable to thine. For of thee it is said, "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. He shall come down like rain upon the mown grass: as showers that water the earth. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper."* Not less merciful then than just are thy ways, thou King of Saints, thou

* Psalm 72.

whose reign is, “as the light of the morning, when the sun riseth, a morning without clouds for brightness.”

3. In its tendency to promote happiness, we see that Adam’s reign resembled that of “the Prince of Peace.” And as this is an important and a delightful subject, we will here dwell a little longer. The rather, as no language can adequately express the importance of a scriptural acquaintance with the Saviour, in his threefold office of prophet, priest, and king. As to the last, there is so much involving the fate of nations, as well as the eternal destiny of individuals ; so much of an extraordinary character bearing on things both civil and ecclesiastical, revealed concerning Christ as king, especially in the prophetic parts of the sacred volume ; and it is so plainly revealed, that it appertains to Christ “the Lion of the tribe of Judah,” to unseal the book of God’s decrees, or accomplish his designs ; that it is matter of astonishment, as well as regret, that ignorance of Christ, in his regal character, should prevail as it does. Of regret, for owing to this, we cannot help being apprehensive, that many, even decidedly pious men act, in a number of cases, both in things civil and religious, in a way which is opposed to the plainly revealed character and design of Christ’s reign. A fact, for such we believe it to be, of so painful a nature, that it is hoped the reader will allow us yet farther to digress, to submit this suggestion to all good men, viz., it behoves them to enquire, is this act,

be it civil or religious, in harmony with the nature and design of Christ's kingly office. Certainly, and especially godly men, ought not to be ignorant of, nor in heart, lip, or life, opposed to Christ as king of all the earth, the design of whose reign, in connection with God's glory, is to promote the present and eternal happiness of man.

1. The former of these is revealed with the greatest possible clearness in the best of books, where it is presented to us like some soul astonishing view, gradually developing its magnificent glories, as by degrees, and delighted, the traveller climbs the lofty mountain. For the character of his reign, as already remarked, bespeaks its tendency to promote happiness: for it is composed of righteousness, faithfulness, wisdom, mercy, benevolence, and infinite might, all sweetly blended together, like the colours in yon unequalled arch, not an unsuitable emblem of its intrinsic glories, so captivating, and of its benevolent design, so relieving, and so extensive. Moreover, it is usual with the sacred writers to represent the reign of him, who, though now enthroned in glory, yet was once himself "a man of sorrows, and acquainted with grief," as wearing the most benignant aspect towards the most miserable of the human family—as the citations already quoted evince; and as the words of the prophet declare, which are these, "With righteousness shall he judge the poor, and reprove with equity, for the meek of the earth: and he shall smite the earth with the rod of his mouth,

and with the breath of his lips shall he slay the wicked." So John predicts their destruction, "which destroy the earth," thus promoting happiness here below. So clearly is it revealed that the reign of Christ contemplates the putting down by degrees, and by a variety of methods, whatsoever is inimical to the present as well as future happiness of the human race: as oppression, civil despotism, persecution for conscience sake, all false religions, all corruptions of christianity, bidding wars to cease, and gradually depriving evil spirits, as well as human beings, of their power to tempt and persecute the inhabitants of the earth. Consequently we are likewise informed by the word of truth, that whatsoever is known to exercise a friendly influence on the felicity of man, Christ as king is engaged to advance: as peace, love, liberty, true religion prevailing universally, genuine godliness among the great, intelligence—in a word, the execution of God's expansive and benevolent designs. Once more, the connection between the happiness of man and Christ's executing the office of king, is denoted and beautifully set forth, in such language of inspiration as the following, "Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice. Before the Lord; for he cometh,

for he cometh to judge the earth : he shall judge the world with righteousness, and the people with his truth." Psa. 96, 10—13. And in this strain the psalmist proceeds in the three following psalms, and repeatedly elsewhere. The prophets words are so appropriate and beautiful that they must not be omitted. On the subject of Christ's transcendent excellence, as king, and of his reign, these words occur : " And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid : and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together : and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Yes, Jesus shall cause peace and happiness to prevail over all the earth. " He shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid : for the mouth of the Lord of hosts hath spoken it."*

* Isa. 11. Micah 4.

2. We remark that the execution of Christ's kingly office involves the eternal happiness of man. The spiritual felicity which Jesus, as king produces in the heart where he reigns, is connected with eternal felicity. Worldly pleasures indeed, oft wither like the flower which fades for ever ; not so the pleasures of the heart, where Jesus reigns ; these may fade, and at times look sickly, but they have a living root, and therefore they shall revive again, and they shall live for ever. It behoves, therefore, we should seek an experimental acquaintance with Christ in his kingly office, that he, by his word and Spirit, may set up his kingdom of grace in our souls ; that a Triune Jehovah may be enthroned and reign in our hearts ; and that we, by nature, rebels in arms against God, may thus be brought to submit to his authority, or to his revealed will. Then shall we understand the import of these words, "Gird thy sword upon thy thigh, O most mighty, (Jesus) with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness, and righteousness : and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies ; whereby the people fall under thee." The Lord teach us to submit to Christ, then shall we savingly know him as king, and then may we with pleasure reflect, that the same Jesus will rule for us, who reigns in and over us ; and thus shall we be preserved to his heavenly kingdom.

IV. We will in the last place advert to the resemblance of congruity or fitness observable between Adam and Christ. For as there was no creature upon earth so fit to be the sovereign of this lower world as Adam, so, who so fit to be the head over all things to his church as Jesus? For as God-man, he is both competent to fill the office, and in respect of merit, is worthy of the dignity. And thus the Apostle teaches us to reason. Phil. ii. 6-11.

From the whole we infer that Christ is "the true God." For into his hands are put the reins of universal empire, a dominion over the universe, in its nature, design, and extent, which it is obvious none but the Creator of the universe can exercise. Such will be the verdict of unbiassed reason, and such is the decision of the word of God. Thus the Prophet. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." And says John, "I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed in a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth

a sharp sword, that with it he should smite the nations : and he shall rule them with a rod of iron : and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords.

IV. Lastly, we think it can be made to appear that Adam's relationship to Eve, and to the whole human race are adverted to in the Scriptures as emblematical of the Saviour's relationship to his church. We will therefore

1. Venture briefly to enquire what instruction on this interesting subject may be fairly obtained from that portion of sacred history recorded Gen. ii. 18—23. “And the Lord God said, it is not good that man should be alone : I will make him an help-meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept : and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bone, and flesh of my flesh ; therefore shall a man leave his father and his mother and shall cleave unto his wife : and they shall be one flesh.” We cannot indulge in practical reflections on these interesting words, which afford a striking instance of the power of our loving Creator benevolently exercised. For surely it is wonderful to think, not only of God's extracting the rib and closing the wound in the manner here represented,

but of his building out of such inadequate material, a creature so excellent, and no doubt so beautiful, that it is no wonder Adam should express himself as delighted with this last best boon, by which both his happiness was consummated, and the divine beneficence was brought to so surprising a climax. When really needed, what difficult things will God do—what wonderful favors, oft unexpectedly, will he confer. And by a divine union of power and benevolence, sweetly disappointing our expectations by so greatly exceeding them, that we are constrained to exclaim “how great is his beauty, how great is his goodness!” Nevertheless, over our choicest and most perfect earthly blessings it behoves us to rejoice with trembling: for alas! this rose of Adam’s was not without a thorn.

Again, relative duties between husband and wife are here impressively enforced: they are to be help-meets to each other. Was it partly to enforce the duties included in this general representation, that God chose to form Eve as he did, rather than, as Adam was, out of the dust of the ground? However this be, let husbands and wives remember, God has constituted the conjugal union the nearest upon earth. This, God himself determined from the very beginning.

But we are now to remind you, that the words on which these reflections are founded, are by many, perhaps by most pious divines, considered not merely as a faithful record of historical facts, but that these facts, like others mentioned in the book of

Genesis, have a mystical meaning, and that they refer to Christ and his church. This the Apostle seems to teach.

Shall we then

1. Consider Adam's deep sleep as emblematical of the nature and design of our Saviour's death. For as that sprang, not from a natural, but preternatural cause, so the death of Christ was not the effect either of sickness or of age. Again, the design of our Lord's passion, it is contended, was typically represented by Adam's deep sleep, which was caused that he might give being to his spouse. And is it not to her Redeemer's sleep of death, the church owes her spiritual being? For the Apostle, referring to Adam's words that Eve was bone of his bone, and flesh of his flesh, says "For we (believers) are members of his (Christ's) body, of his flesh, and of his bones;" meaning, it has been said, that "all that grace and glory which the church has, is from Christ, even as the woman was taken out of the man." An interpretation of the words which we think should be deemed solid, whatever may be thought of the opinion that as Adam's sleep was typical of the Saviour's death, so his waking was an emblem of his resurrection.

2. Adam's marriage seems to be represented as a type of the union subsisting between the Lord Jesus and every true believer; for to the words above cited the Apostle adds "For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh."

This is a great mystery : but I speak concerning Christ and his church." On which a cautious interpreter remarks, " These words, verse 31, contain a hidden sense in them, and relate, not only to the union between man and wife, but especially between Christ and his Church ; whereof Adam's marriage was a type."

On the union subsisting between the Saviour and his church, it may be proper to offer

1. A few general remarks.

2. Glance at Adam's union to Eve as a type of it.

1. On the former of these we observe that union to Jesus is either virtual and eternal, or actual and vital. And although we can by no means enter fully into the discussion of these important topics ; yet it may be allowed us to say that we are not aware why any who in the main think with us should be alarmed at the words, eternal union. For ourselves, having no favourite schemes, for their own sake to support, and not daring to do otherwise than to follow wherever the heavenly light of truth conducts us—we candidly own our conviction, that there are portions of Sacred Writ which cannot be fairly interpreted without admitting that the elect of God were together with Christ constituted one body from everlasting. A sentiment which has the sanction of Divines of whom none whose minds are seasoned with wisdom and charity, would speak, but with respect. Nevertheless let each one see with his own eyes, by examining the word of truth for himself : for it is " the more sure word

of prophecy, to which" says the Apostle "ye do well to take heed, as to a light which shineth in a dark place." And upon the point before us it speaks of the church of Christ as having been "chosen in him before the foundation of the world:"—and "predestinated unto the adoption of children by Jesus Christ." Moreover the same Apostle has these words. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." "In Christ Jesus," viz, says Samuel Clark, "As a head and common person, or representative, in whom we did virtually exist from all eternity." Thus expressing our sentiment in different words. A sentiment, which if not admitted a method of interpreting God's word, must be applied to the above cited texts, to which as we view things we dare not resort. God forbid we should wrest the Scriptures either through fear of being thought thigh, or thought low. But although we are therefore compelled, but by no means reluctantly, to believe that Christ and his church were made one from eternity, we cannot for a moment agree in the inferences (such as eternal justification) which some wise men, and more unwise men—have imagined to be deducible from it. And we beg the readers leave likewise to admonish him, that with respect to his own safety, and the means best calculated to promote it—his attention should be first—and at all times principally direc-

ted to that actual union to the Lord Jesus, which we believe eternal union secures.

We remark therefore

2. That there is an actual and vital union subsisting between Christ and every true believer. A union which proves an actual interest in all the benefits procured by the Saviour's obedience and death. A union which is indispensable to, and ever succeeded by, communion with the Sacred Trinity. A union of heart to Jesus, by a supreme attachment to him. A union therefore which supposes that by a heavenly birth or regeneration of the Spirit, the soul has morally commenced a new state of being—for such is the state of man's heart by nature towards Christ, that without a total revolution in the principles and affections of the soul, there can be no union with him in supreme love. We remark therefore again that actual union to Christ is brought about by means of that faith which is "of the operation of God." Some have thought the Saviour's words, Song 1. 10. favor this generally received sentiment. He says of his Church "thy neck is comely with chains of gold." That is says one "Thy faith, whereby the soul is knit to Christ as the body is joined to the head by the neck is very precious." And our Lord teaches (John vi. 56.) that he dwells in those who eat his flesh and drink his blood, in such as receive him, and live upon him by faith. And the Apostle affirms expressly that it is by faith that Christ dwells in the

heart Eph. iii. 17. The reception of Jesus by faith is "the day of his espousals." We receive, come to, flee to, lay hold upon, live upon, abide in, and depend upon Christ by faith. Faith is essential both to hope in, and love for the Saviour. By faith we have an actual interest in his obedience and death, so as to be pardoned and justified. We receive supplies out of "his fulness" by faith; and by faith we hold intercourse and communion with Jesus. And from these and such like considerations we conclude that faith is the great bond of union between Christ and the soul—the act by which they are formally wedded together—and the instrumental cause of all that clings to him in the believing soul.

2. We will now briefly glance at Adam's union to Eve, as a type of Christ's union to his church. It is true, that of all unions was the most equal; this, of all unions the most unequal. Still like Adam's, it is a union which

1. Is of God, and expresses the most wonderful love. Are we really "joined to the Lord"—then let God have the praise: and let us ever view with astonishment the unutterable goodness it expresses—so much greater than that our loving God displayed in the first marriage.

2. This union like Adam's is formed between parties voluntarily choosing each other. Surely the blessed Jesus has given us proofs enow—proofs never sufficiently to be admired that it is not with reluctance, but with delight, that he enters upon a spiritual conjugal relationship with his church.

True indeed he has our worthless affections to win : this however by his truth and Spirit, he, dearest Lord submits to—and he does it so effectually, that at length we choose him with unspeakable delight as our only Lord and Saviour.

3. A union therefore, like Adam's formed between parties most dear to each other. Was Eve tenderly loved by Adam—was his love for her unspeakable? Infinitely greater is the love of Christ for his church. Again, was Adam loved by Eve? So is the Saviour loved—loved supremely by all who are truly, by faith, united to him. Such cannot but remember with love and gratitude, that he became incarnate for them—left, as it were, all for them—slept the sleep of death for them—cleaves unto them, and nourishes and cherishes them. Yes, a true believer truly and tenderly loves Jesus, and laments, oft bitterly laments that he loves him not more.

4. A union like Adam's, productive of happiness in an unspeakable degree. Who can describe the addition which was made to the felicity of the first man by the gift of Eve! Still more difficult however is it to describe the bliss, the living streams of spiritual delight which flow from this fountain—union to Jesus. Severed from whom, as all are in a natural condition; by pride, ignorance, enmity and unbelief—what safety, hope, or scriptural repose, or solid joy, or lasting peace, can there be realized? For surely from him departing, we must, we do rove at random, without honor, hope, or peace. Alas that sinners should be content to live,

and worse, not a few content to die, without that divine faith which really unites the soul to Christ: and which originates such hopes, and new delights—such complacency in God—and such a capacity for, as well as desires after, friendly intercourse with heaven—as truly to render union to Jesus, like Adam's; a spring of new and unspeakable, and various, and soul stirring joys.

5. A union which like that of Adam with Eve is indissoluble. No never said Adam, methinks to Eve, till death tear us asunder, will I ever be parted from thee, come weal, come woe. Indeed she deserved to have been abandoned by him, seeing that she left the side from which she was taken, and withdrew from under the shield which Almighty goodness threw over her for her protection. And so do they, too frequently, and in various ways, leave the Saviour who have been “espoused to him,” leave him although they are watched by the same foe that Eve was, leave the side which gave them being, and thus like her, expose themselves the more to eat some forbidden fruit, temptingly presented by the vigilant foe, and so like our too venturesome mother make work for bitter sorrow, and remorse as long as life shall last. O the folly of getting at a distance from Christ, or “following him afar off.” Conduct the more criminal, unspeakably the more reprehensible; for like Adam to Eve, Jesus still cleaves to the soul that is united to him; for says the Apostle, “Who shall separate us from the love of Christ? Shall tribulation,

or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 35—39. Thus it is with the love of a Triune God, it changeth not; it is not like the transitory meteor, it is not like those brooks, which are wont, when most needed, to desert their channel; no, it is like the sun, it is like the ocean fountains of light and of water, which never increase, never diminish. And such is the love of Jesus. The rather therefore, if we are indeed united to him by faith, should this be the language of our heart, lip, and life.

Christ is my light, my life, my care,
 My blessed hope, my heavenly prize,
 Dearer than all my passions are,
 My limbs, my bowels, or my eyes.

The strings that twine about my heart,
 Tortures and racks may tear them off,
 But they can never, never part,
 With their dear hold of Christ my love.

So much for the typical import of Adam's relationship to Eve. It should be observed.

2. Lastly, that his relationship to the whole human race, is likewise made use of by the Apostle to set forth that subsisting between Christ and his church, for he compares Adam and Jesus together as father of a numerous offspring, or as fountains of life to a numerous race. For after the Apostle

(1 Cor. xv) elegantly contrasts the body which the believer lays down in the grave, with that which he shall receive at the resurrection, he adds, "There is a natural body, and there is a spiritual body." As if the Apostle had said, to use the words of a learned man. "There is not only a natural condition of bodies here on earth, which all men derive from Adam; but there is to be a spiritual condition of the bodies of the elect, to which they shall be raised by Christ, the second Adam, of whom the first Adam was but a type," continues the Apostle, "And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit. That is, both are foundations of life; Adam of life natural to all his posterity; and Christ of life spiritual and heavenly to all his members. The Saviour himself says "I am the way, the truth, and the life." "A new and living way," as the Apostle speaks, "Which he hath consecrated for us, through the vail, that is his flesh." Hence our Lord says, "I am the living bread, which came down from heaven: if any man eat of this bread, (receive me into his heart by faith) he shall live for ever. And the bread that I will give, is my flesh, (my human nature) which I will give, (to suffer and die) for the life of the world," for all who shall believe in me, whether Jews or Gentiles. St. Paul likewise designates the Lord Jesus "our life," as St. Peter does "a living stone." A fountain of life therefore like Adam, Jesus certainly is. And although we can now

merely suggest hints for meditation, yet it will be proper to remind the reader that Christ, so pre-eminent is he above Adam, is the fountain of a three fold life, to all who are the envied possessors of genuine piety. Namely, 1st. Life spiritual for says the Apostle "And you hath he quickened (regenerated) who were dead in trespasses and sins." True indeed, the efficient cause of regeneration is the divine Spirit; but its meritorious cause is the Lord Jesus—who 2ndly, Is the fountain of a legal life, in a state of pardon and acceptance with God. For although, O fearful condition; we are in a state of nature, condemned to a death, fearful even to mention yet if we really have, or will believe, and that truly, in the Son of God—his obedience shall, by God the Judge, be charged to our account—and as that fully satisfied both law and justice, so shall it legally free us from the penalty of the law, and that for ever: nay more, entitle us to eternal life. For observe 3dly, Jesus is the fountain of life everlasting. The life, spiritual and legal, which is possessed here as a stream from his fulness, is not a life which can die, like that natural life which we receive from Adam. And as to heaven "it is the gift of God through Jesus Christ our Lord." And that not only as to merit, but power. For it is thine O Jesus, to raise and "change our vile body, that it may be fashioned like unto thy glorious body, according to the working whereby thou art able to subdue all things to thyself." And therefore "shalt thou come to be

glorified in thy saints, and admired in all them that believe."

2. To what a large family is Adam's the father, or fountain of life: for no doubt the whole human race, notwithstanding the untenable notion of weak and sceptical minds, had one common origin. Even so let them have been born when, or where, or of whom they may; all "the redeemed of the Lord" will stand equally related to Jesus as the author or fountain of their spiritual and glorified existence. A thought not less delightful than that of the number to whom in the end he shall stand in this important relationship. A numerous family indeed, like Adam's will thine be, O thou who art "The everlasting Father"—when "they shall come from the east and from the west, from the south and from the north, and sit down with Abraham, and Isaac and Jacob in the kingdom of heaven."

3. Lastly, do not all Adam's children bear his image? Even so shall all the members of Christ's mystical body bear his image too, i. e. when at the resurrection they shall be glorified both in body and soul. For how plainly do the Scriptures speak upon this delightful theme, the saints being conformed to the image of Christ's glorified humanity. "Predestinated to be conformed to the image of his Son, changed into the same image, fashioned like unto his glorious body." Thus Saint Paul speaks, and Saint John has these words "we know that when he shall appear, we shall be like him, for we shall see him as he is." No wonder then that David should express himself thus, "As

for me, I will behold thy face in righteousness : I shall be satisfied, when I awake, (at the resurrection) with thy likeness." Satisfied indeed then ! For let us hear the Apostle once more : " The first man is of the earth, earthy : (mortal and corruptible) the second man is the Lord from heaven. As is the " earthy, such are they also that are earthy ; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery ; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death where is thy sting ? O grave where is thy victory ? And with these important sayings we will close our remarks on the subjects discussed in this little volume, beseeching that God, who despiseth not the feeblest efforts tending to promote his honour, to accept the mite which is here cast into his treasury, and by his Holy Spirit, effectually work by it in the hearts of many into whose hands it may fall.

APPENDIX.

A.

THE learned Archdeacon Paley speaks of the tongue thus :
“The variety, quickness, and precision, of which muscular motion is capable, are seen, I think in no part, so remarkably as in the tongue. It is worth any man’s while to watch the agility of his tongue; the wonderful promptitude with which it executes changes of position, and the perfect exactness. Each syllable of articulated sound requires for its utterance a specification of the tongue, and of the parts adjacent to it. The disposition and configuration of the mouth, appertaining to every letter and word, is not only peculiar, but if nicely and accurately attended to, perceptible to the sight, insomuch that curious persons have availed themselves of this circumstance to teach the deaf to speak and to understand what is said by others ; in the same person, and after his habit of speaking is formed, one and only one, position of the parts will produce a given articulate sound correctly. How instantaneously are these positions assumed and dismissed, how numerous are the permutations, how various, yet how infallible ! The muscles of the tongue are so numerous and so implicated with one another, that they cannot be traced by the nicest dissection ; nevertheless, which is a great perfection of the organ, neither the number, nor the complexity, nor what might seem the entanglement of its fibres, in any wise impede its motion, or render the determination or success of its efforts uncertain.”

B

On the circulation of the blood he observes, “This system presents itself under two views : first the disposition of the

blood vessels i. e. the laying of the pipes ; and, secondly, the construction of the engine at the centre, viz. the heart, for driving the blood through them.

1. “The disposition of the blood vessels, as far as regards the supply of the body, is like that of water-pipes in a city, viz. large, and main trunks branching off by smaller pipes, and these again by still narrower tubes, in every direction, and towards every part in which the fluid, which they convey, can be wanted.—So far, the water pipes, which serve a town, may represent the vessels which carry the blood from the heart. But there is another thing necessary to the blood, which is not wanted for the water, and that is, the carrying of it back again to its source ; for this office a reserved system of vessels is prepared, which uniting at their extremities, with the extremities of the first system, collects the divided and subdivided streamlets, first by capillary ramifications into larger branches, secondly by these branches into trunks, and thus returns the blood, (almost exactly inverting the order in which it went out,) to the fountain whence its motion proceeded.

The body, therefore, contains two systems of blood vessels, arteries, and veins. Between the constitution of the systems, there are also two differences suited to the functions which the systems have to execute. The blood in going out, passing always from wider into narrower tubes, and in coming back from narrower into wider, it is evident that the impulse and pressure upon the sides of the blood vessels will be much greater in one case than the other. Accordingly the arteries, which carry out the blood, are formed with much tougher and stronger coats than the veins which bring it back. That is one difference ; the other is still more artificial, or, if I may so speak, indicates still more clearly the care and anxiety of the artificer. Forasmuch as in the arteries, by reason of the greater force with which the blood is urged along them, a wound or rupture would be more dangerous than in the veins ; these vessels

are defended from injury not only by the texture, but by their situation, and by every advantage of situation which can be given them; they are buried in sinuses, or they creep along grooves made for them in the bones: for instance the under edge of the ribs is sloped and furrowed solely for the passage of these vessels. Sometimes they proceed in channels, protected by stout parapets on each side, which last is remarkable in the bones of the fingers, these being hollowed out on the under side like a scoop, and with such a concavity that the finger may be cut across to the bone, without hurting the artery which runs along it; at other times the arteries pass in canals wrought in the substance, and in the very middle of the substance of the bone; this takes place in the lower jaw, and is found where there would, otherwise, be danger of compression from sudden curvature. All this care is wonderful, yet not more than what the nature of the case required. Because of its importance this system lies deep under the integuments, whereas the veins in which the mischief that ensues from injuring the coats is much less, lie in general above the arteries; come nearer to the surface; are more exposed.

2. The next thing to be considered is the engine which works this machinery, viz. the heart. Whatever be the cause, there is a something which causes, in the heart, reciprocal contraction and relaxation. This is the power we have to work with, and the inquiry is, how this power is applied to the instance before us. There is provided in the central part of the body, a hollow muscle, invested with spiral fibres, running in both directions, the layers intersecting one another; by the contraction of these fibres the sides of the muscular cavities are necessarily squeezed together, so as to force out from them any fluid which they may at that time contain; by the relaxation of the same fibres the cavities are in their turn dilated, and, of course, prepared to admit every fluid which may be poured into them. Into these cavities are inserted the great trunks,

both of the arteries which carry out the blood, and of the veins which bring it back. This is a general account of the apparatus, and the simplest idea of its action is, that by each contraction a portion of blood is forced into the arteries, and at each dilation an equal portion is received from the veins, this produces at each pulse, a motion and change in the mass of blood, to the amount of what the cavity contains, which in a full grown human heart, I understand, is about an ounce or two table-spoons full. How quickly these changes succeeded one another, and by this succession how sufficient they are to support a stream or circulation throughout the system, may be understood by the following computation, abridged from Keill's Anatomy: "Each ventricle will contain at least one ounce of blood. The heart contracts four thousand times in one hour, from which it follows, that there passes through the heart, every hour, four thousand ounces, or three hundred and fifty pounds of blood. Now the whole mass of blood is said to be about twenty-five pounds, so that a quantity of blood equal to the whole mass of blood passes through the heart fourteen times in one hour; which is about once every four minutes. Consider what an affair this is, when we come to very large animals. The aorta of a whale is larger in the bore than the main-pipe of the water-works at London-bridge; and the water roaring in its passage through that pipe is inferior, in impetus and velocity, to the blood gushing from the whale's heart." Hear Dr. Hunter's account of the dissection of a whale. "The aorta measured a foot diameter. Ten or fifteen gallons of blood is thrown out of the heart at a stroke with an immense velocity, through a tube of a foot diameter. The whole idea fills the mind with wonder."—But, continues our author on the circulation of the blood in human beings:—"As soon as the blood is received by the heart from the veins of the body, and before that it is sent out again into its arteries, it is carried, by the force of the contraction of the heart, and by means of a

separate and supplementary artery, to the lungs, (viz. to be purified by the action of the atmospheric air,) and made to enter the blood vessels of the lungs, from which, concocted and prepared, it is brought back by a large vein once more to the heart, to be from thence distributed anew through the system.—This assigns to the heart a double office, for which four cavities become necessary, and four are accordingly provided; two called ventricles, which send out the blood, viz.; one into the lungs, in the first instance; the other into the mass, after it has returned from the lungs; two others also, called auricles, which receive the blood from the veins, viz. one as it comes immediately from the body, the other as the same blood comes a second time after its circulation through the lungs. So that there are two receiving cavities, and two forcing cavities. The structure of the heart has reference to the lungs, for without the lungs one of each would have been sufficient. The translation of the blood in the heart itself, is after this manner. The receiving cavities respectively communicate with the forcing cavities, and, by their contraction, unload the received blood into them. The forcing cavities, when it is their turn to contract, compel the same blood into the mouths of the arteries.”

But further, from the account which has been given of the mechanism of the heart, it is evident that it must require the interposition of valves; that the success, indeed, of its action must depend upon these, for, when any one of its cavities contracts, the necessary tendency of the force will be to drive the enclosed blood, not only into the mouth of the artery where it ought to go, but also back again into the mouth or vein from whence it flowed. In like manner, when by the relaxation of the fibres, the same cavity is dilated, the blood would not only run into it from the vein, which was the course intended, but back from the artery through which it ought to be moving forward. The way of preventing a reflux of the fluid, in both these cases, is to fix

valves, which like flood gates, may open, a way to the stream in one direction, and shut up the passage against it in another. The heart, constituted as it is, can no more work without valves, than a pump can. Valves, therefore, properly disposed, are accordingly provided. A valve is placed in the communication between each auricle and its ventricle, lest, when the ventricle contracts, part of the blood should get back into the auricle, instead of the whole entering, as it ought to do, the mouth of the artery. A valve is also fixed at the mouth of each of the great arteries which take the blood from the heart, leaving the passage free, so long as the blood holds its proper course forward ; closing it whenever the blood, in consequence of the relaxation of the ventricle, would attempt to flow back."

But we must close this long quotation, and which will be best done in the words of this celebrated philosopher, who observes, "The wisdom of the Creator," saith Hamburgher, "is in nothing seen more gloriously than in the heart." And how well doth it execute its office! An anatomist who understood the structure of the heart, might say beforehand, that it will play ; but he would expect, I think, from the complexity of its mechanism, and the delicacy of many of its parts, that it should always be liable to derangement, or that it should soon work itself out. "Yet shall this wonderful machine go, night and day, for eighty years together, at the rate of a hundred thousand strokes every twenty-four hours, having, at every stroke, a great resistance to overcome ; and shall continue this action, for this length of time, without disorder, and without weariness." Well might the psalmist say, "Neither are there any works like unto thy works."

Its great excellence and suitableness to the subject before us, induces me to venture on one more short paragraph from the same author. "There are" he observes, "brought together within the cavity of the mouth, more distinct uses, and parts executing more distinct offices, than, I think, can

be found lying so near one another, or within the same compass, in any other portion of the body; viz. teeth of a different shape, first for cutting, secondly for grinding, muscles, most artificially disposed for carrying on the compound motion of the lower jaw; half lateral and half vertical, by which the mill is worked; fountains of saliva, springing up in different parts of the cavity for the moistening of the food, while the mastication is going on: glands, to feed the fountains, a muscular construction of a very peculiar kind, in the back part of the cavity, for the guiding of the prepared aliment into its passage towards the stomach, and in many cases, for carrying it along that passage.

Now let any person consider what is here advanced, together with what has been said on the circulation of the blood, on muscular motion, and the adaptation of the members of the body to perform their several offices; in other words, review what has been advanced on the human frame, and then ask whether our proposition respecting it is not demonstrated; viz. that it abounds with the clearest indications of being, not the work of chance, but the work of an infinitely intelligent and almighty Creator.

So far, therefore, as the necessity for farther proof is concerned, it might seem superfluous here to add more. I will, however, for the sake of the younger members of families whom I shall be happy to interest and profit, briefly advert to the structure of the human eye, being persuaded that it unites with the organs of speech to proclaim “The hand that made us is divine.” For, says a learned man, of the eye, “This member of animal bodies is of a most marvellous construction. It consists of six different coats, between which are placed a watery, crystalline, and glassy humour. Its vessels are nerves, glands, arteries, and veins. The whole is disposed, that the rays of light, and objects represented thereby, may be collected at the bottom of the eye.” —The author who has already so largely contributed to our entertainment and instruction, speaking of the eye, and

comparing it with the telescope, remarks ;—As far as the examination of the instrument goes, there is precisely the same proof that the eye was made for vision, as there is that the telescope was made for assisting it. They are made upon the same principles, both being adjusted to the laws by which the transmission and refraction of rays of light are regulated.”

Again

“The chamber of the eye is a camera obscura, which, when the light is too small, can enlarge its opening ; when too strong, can again contract it ; and that without any other assistance than that of its own exquisite machinery. It is further also, in the human subject, to be observed, that this hole in the eye which we call the pupil, under all its different dimensions, retains its exact circular shape. This is a structure extremely artificial.—Let an artist only try to execute the same. He will find that his threads and strings must be disposed with great consideration and contrivance, to make a circle, which shall continually change its diameter, yet preserve its form. This is done in the eye by an application of fibres, i. e. of strings, similar, in their position and action, to what an artist would and must employ, if he had the same piece of workmanship to perform.”

“Observe a new born child,” continues our author, “first lifting up its eyelids. What does the opening of the curtain discover ? The anterior part of two pellucid globes, which when examined, are found to be constructed upon strict optical principles ; the self-same principles upon which we ourselves construct optical instruments.”

But having, I fear, already much exceeded the bounds of propriety in these quotations, we must now take our leave of this part of our subject.

FINIS.

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